

# **Rig Veda Samhitā**

## **Sixth Maṇḍala**

(Mantrās of Bharadvāja Rishis)

(Text in Devanāgarī, Translation and Notes )



**R L Kashyap**

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**(Mantrās of Bharadvāja Rīṣhis)**

**(Text in Devanāgarī, Translation and Notes)**

- **Titles and Deities of 75 Sūktās**
- **75 Sūktās or Chapters: Text & Translation**
- **Appendices including Subject Index**

**R. L. Kashyap**



**Sri Aurobindo Kapālī Sāstry Institute of Vedic Culture  
Bangalore**

# **Rig Veda Samhitā: Sixth Maṇḍala**

Published by :

**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture**

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Web: <http://www.vedah.org>

© 2007, SAKSI

Pages: xx + 248

First Edition: 2007

ISBN : 81-7994-057-8

Price: Rs. 160/-  
US \$ 15

Printers: Sreeranga Printers Pvt. Ltd., Bangalore - 560019

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**Offered Gratefully to**  
**The Mother & Sri Aurobindo**

The men of strength  
who have fashioned excellently the mantra, human beings  
who have gone forward eager to hear the Word,  
and have illumined for me something of this Truth (SA)

मन्त्रं ये वारं नर्या अतक्षन् ।  
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्नृतस्य ॥

RV (7.7.6)

## ***Dedicated***

In loving memory of

Late Smt. Narasamma and B. Gundurao  
and

In honour of

Smt. Susheelabai and (late) Sri Harirao S. Inamati  
(Grand parents of Dr. Jayaprakash Subbanna)

to the Rishis, the Fore-fathers,  
the Pioneers and the path-finders

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वोभ्यः पथिकृद्भ्यः ॥ RV (10.14.15)

## (i) Titles of the 75 Sūktās

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#### **(iii) Note to the Readers**

We are happy to present the translation of all the 765 mantrās in the 75 Sūktās of the Sixth Maṇḍala of Rig Veda along with the text and some explanation. As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not necessarily academics or the experts in English language.



The translation follows the paradigm described in detail in our earlier book, 'Rig Veda Samhita: Tenth Maṇḍala'. For the benefit of the readers, who may have not seen that book, we are presenting some of the highlights of the translations in this book.

**(1) Readability:** A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskr̥t mantra as indicated in item 3. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or two sentences.

**(2) How to Read this Book:** This book has 75 chapters or sūktās. The earlier chapters are not usually prerequisites for later chapters. We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can make the choice by scanning, 'The titles of Sūktās'. At the beginning of each sūkta, we give a listing of the titles of all the mantrās in the sūkta.

**(2) Wisdom:** It is the focus here. The details of any ritual are not in RV. The rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds are sidelined.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

✓ In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deities who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological

insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the translations of Rig Veda mantrās by Sri Aurobindo and Sri Kapāli Śāstry and their essays.

**(4) Pāda structure of the mantrās:** All the mantrās in the Rig Veda are in seven metres and their variants. Six of the major metres can be described by two parameters, namely the number of *pādās* in it and the number of syllables (*akṣhara*) per *pāda*. Gāyatrī (8, 3) means Gāyatrī has 3 *pādās* with 8 *akṣharās* in each so that the verse has a total of 24 syllables. The other four metres are:

Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres and the variants of the other metres, all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣṇīk (8/8/12) and Bṛhatī (8/8/12/8).

A significant fact ignored for thousands of years is that each *pāda* constitutes a meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgarī script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into two parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskr̥t, connecting the Sanskr̥t words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Many persons have difficulty in chanting a mantra because they do not know where to break. Recall that the most popular metre Triṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

**(5) Classes of readers:** Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgarī script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text.

**(6) Literal translation:** In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhi. The word 'Goddess' is not in the text, hence it is in brackets.

**(7) Assignment of meanings for words:** We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places in RV. In particular, if any word in this Maṇḍala occurs in other Maṇḍalās, then we assign the same meaning in all the verses. This has not been done by most earlier translators and commentators with the exception of Sri Aurobindo. For details, see the essay in the appendix entitled, 'Principles of translation' in the book, 'Rig Veda Samhita, Tenth Maṇḍala' (SAKSI).

**(8) Epithets:** We have refrained from ascribing purely human epithets like 'fame' (*yashas*) to the gods who are cosmic powers. 'To be worthy of fame' is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajishtha* is rendered by S and G as 'Worthy of sacrifice'. The correct meaning is, 'most strong to perform the sacrifice' in all its occurrences. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

**(9) Roman transliteration of the Sanskr̥t mantrās:** It is available from SAKSI as a separate book.

#### (iv) The Basic Ideas in Rig Veda

The Rig Veda Samhita is arranged in ten books or Maṇḍalās of which the books two through seven are given each to the hymns of a single ṛiṣhi or his family. The names of these six ṛiṣhis are Gṛtsamada, Vishvāmitra, Vāmadeva, Atri, Bharadvāja and Vasishṭha. The present book, the Maṇḍala Six, has all the hymns of the seer Bharadvāja and his spiritual family.

The First, Eighth and Tenth Maṇḍalas are collections of sūktās by various ṛiṣhis. The Ninth Maṇḍala has all hymns dedicated to a single deity, Soma, the delight of existence. The total number of ṛiṣhis of RV is about 400, which includes about 30 women ṛiṣhis.

“Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the ṛiṣhis are the seers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion”. (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and helpers. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or ṛiṣhis are in several steps. First of all, the cosmic powers are prayed to come to the vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets are not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during a<sup>n</sup> their waking hours. They did not set up

artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hr̥di*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. The human being performs all the tasks on hand perfectly to the extent of his openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

“The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the “much falsehood” (*anṛtasya bhūreḥ*, 7.60.5) of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation

in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*ṛtasya panththāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme ether of the Truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitarāḥ manuṣhyāḥ*, 10.130.6) founded a great and profound civilization in India." (SA)

#### (v) Special Features of the Maṇḍala Six

This maṇḍala has 765 mantrās arranged in 75 sūktās or six anuvākās revealed to seven ṛishis. Among them, 60 sūktās are due to the ṛishi Bharadvāja Bārhaspatyaḥ, 11 sūktās are due to his five sons or disciples, four sūktās to another ṛishi.

Riṣhis	Sūktās
Bharadvāja Bārhaspatyaḥ	1-30, 37-43, 53-75
Suhotraḥ Bhāradvājaḥ	31-32
Shunahotraḥ Bhāradvājaḥ	33-34
Naraḥ Bhāradvājaḥ	35-36
Shamyuḥ Bārhaspatyaḥ	44-46, 48
Gargaḥ Bhāradvājaḥ	47
Rjīshvā Bhāradvājaḥ	49-52

As in all other family Maṇḍalas (Maṇḍalās 2 through 7), the hymns to Agni are in the beginning followed by the hymns to Indra. Next are the hymns to Soma, the All-gods, Pūṣhan, Sarasvati, Rudra and the hymns addressed jointly to two deities such as Indra-Agni, Indra-Pūṣhan.

The only sūkta in RV dedicated completely to Sarasvati, the goddess of Inspiration, is in this Maṇḍala (sūkta 61). This Maṇḍala has six sūktās dedicated to the deity Pūṣhan, the deity who nourishes. The short sūkta 74 associated with Soma and Rudra dealing with the healing of diseases is very interesting and is used widely by some healing practitioners.

Among the 16 sūktās dedicated to Agni, three of them are dedicated to Agni Vaishvānara, the Universal Divine Light and Force. The topic in these three sūktās is related to the Vaishvānara Vidya detailed in the Chhāndogya Upaniṣhad. One of the Agni mantrās mentions the tantrik realisation of, 'churning the lotus in the head'.

A casual perusal of the RV reveals that it is made of several myths, mentioned again and again, such as the, 'stopping or covering of the waters or energies by the demon Vṛtra', 'the hiding of the cows of knowledge by Vala, the head of the evil-traffickers Paṇis', 'the Dawn and Sun submerged in darkness'. Vṛtra also has the name of Ahi, (a snake) since he coils around the knowledge (cows) like a snake. The mantrās (6.44.22-24) and the sūkta 73 dedicated to Bṛhaspati indicate clearly that all these different myths or events are really aspects of one composite cosmic event carried

out jointly by all the gods and their human helpers, the Angirasa riṣhis, who are also the human ancient fathers (*pūrve pītarāḥ manuṣhyah*, 10.130.6). The mantrās quoted above indicate clearly that we are dealing with symbolic events and not physical events.

The hymns to Indra are particularly simple and interesting. One of them (6.47.16) is quoted by the Bṛhadāraṇyaka U. as part of the Madhu Vidya, the doctrine of honey.

More than eighty percent of the mantrās are in the metre Trīṣṭup.

### (vi) Rīṣhi Bharadvāja

According to the tradition indicated in books such as Bṛhaddevata, all the 765 mantrās of the sixth maṇḍala are associated with Rīṣhi Bharadvāja and his sons (or successors), who are Suhotra, Shunahotra, Nara, Shamyu, Garga Rjishva and Pāyu. Bharadvāja is regarded as the son of Bṛhaspati and grandson of the Rīṣhi Angirasa. Note that this Rīṣhi appearing in Rig Veda is quite different from his namesakes appearing in the epics Rāmāyaṇa, Mahābhārata and the Purāṇa. We focus here only on the information available from the Veda books themselves such as Mantra Samhita, the Brāhmaṇa, Aranyaka and the Upaniṣhad.

RV (6.11.3) regards Bharadvāja as the wisest among the Angirasa seers (*angirasām yad ha viprah*). RV (1.112.13) mentions that the Ashvins, the twin deities protected the wise sage (*vipra*) Bharadvāja. This great seer did not place the so-called worldly work and spiritual work in separate compartments. He helped the kings Abhyavarti and Prastoka when they were overrun by the foes named Vārashika. But the sage regarded that his life was dedicated to the practice of *brahmacharya*, i.e., always being conscious of *brahma* the mantra. Note that the Vedic seers attached a great importance to having children since the knowledge of the seer could be continued by the children and other disciples of the rīṣhi.

### Boons for Bharadvāja: Vedās as Three hills

The following anecdote given in Taittirīya Brāhmaṇa (3.10.11.3-6) is very interesting:



“Bharadvāja Rīṣhi practiced *brahmacharya* in his three births. God Indra came to the rīṣhi at the end of his third birth when his body was becoming old and fragile. Indra asked the sage, ‘what will you do if a fourth life were given to you? How will you use it?’ The sage replied that he will continue his practice of *brahmacharya* in that life also. Then Indra showed him three huge and wonderful entities in the shape of mountains. From each of these three entities, he took a handful of its material and showed them one by one to the sage Bharadvāja and said, “These three mountain-like entities are the three Vedās. They are infinite (*ananto vai vedāḥ*). All the Veda mantrās you have studied in your three lives correspond to the three handfuls shown here. You have not illumined or uttered the others (*atha ta itarat ananūktam eva*). Now study carefully the part, Agnisāvitṛa. It is a great *vidyā* and gives universal knowledge.” The Sanskr̥t text of this passage is in the appendix.

One of the great Sāma mantra collection intuited by this sage is the *bṛhat sāma*. This is mentioned in RV (10.181.2):

“(The Bṛhat-Sāman) which is the supreme abode of yajña, was hidden (*guhā*) (3), in a place beyond the reach (*ahitam*) (2). This Bṛhat Sāman was discovered (1), and brought back by the sons of Bharadvāja (4), from Dhātṛ, the shining Savitṛ, Viṣṇu and Agni (3).<sup>2</sup> (10.181.2)”

This sūkta (10.181) mentions two famous Sāman collections, the Rathantara-Sāman due to the sage Vasiṣṭha (to him, all mantrās of Maṇḍala 7 are ascribed) and the Bṛhat-Sāman due to Bharadvāja.

Aitareya Brāhmaṇa (3.6.3) declares that the Bṛhat-Sāman is important for developing the powers of governance and protection of kingdom which is the task of Kṣatriya. Aitareya Āraṇyaka (1.4.2) declares that the two Sāmans are the two wings of the bird of yajña (*mahāvṛata*). Bṛhatsāma is the left-wing. Aitareya Ar. (5.2.2) gives the 100 mantrās from Rig Veda on which the Sāma is based. They are:

<sup>2</sup> अविन्दन्ते अतिहितं यदासीत् (1), यज्ञस्य धाम परमं गुहा यत् (2),  
धातुर्द्युतानात् सवितुश्च विष्णोः (3), भरद्वाजो बृहदा चक्रे अग्नेः (4)

[(6.46.1); (6.46.2) (repeated twice); (8.61.7); (8.61.8) (repeated twice); (6.18.1 to 6.18.15); (6.23.1 to 6.23.10); (6.24.1 to 6.24.10); (6.75.1-6.75.9); all sūktās (6.31 to 6.38) (40 mantrās); (4.23.1-4.23.11), (1.81.1)]. There are 102 mantrās in all. If we leave out the repetition, the total is 100.

The Chhāndogya Upaniṣhad (2.14.2) regards this Bṛhatsāma as the woof in the Sun (*āditye protam*). 'One who knows the secret becomes radiant, long-lived and famous and one with the great power of *tapas*.'

Aitareya Āraṇyaka (1.2.2), (2.2.2), Shatapatha Brāh. (8.1.1.9) and TS (4.3.2.2) indicate the glories of the Rishi Bhāradvāja.

### (vii) Symbolism

#### Powers of the Gods

- Agni:** Fire; It is the cosmic power of heat and light and the will power united with wisdom. Human will power is a feeble projection of this power. It can be strengthened by the chants of Veda mantra to Agni.
- Indra:** He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
- Vāyu:** Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
- Ashvins:** The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
- Mitra:** The Lord of Love and Harmony.
- Varuṇa:** The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental.

<b>Sarasvati:</b>	The Goddess of inspiration.
<b>Ila:</b>	The Goddess of revelation.
<b>Sarama:</b>	The Goddess of intuition.
<b>Sūrya:</b>	The Supreme Deity of Light and Force.
<b>Aditi:</b>	The Goddess of Infinity.
<b>Bhaga:</b>	Enjoyer and the Distributor of Delight.
<b>Brahmaṇaspati:</b>	Lord of Mantrās, Gaṇapati.
<b>Maruts:</b>	Life Energies.
<b>Rudra:</b>	The Force of Evolution.
<b>Soma:</b>	The Divine Delight.
<b>Vaishvānara:</b>	Universal Divine Will and Force.
<b>Vasu:</b>	The master of riches.
<b>Viṣṇu:</b>	The Lord of all Space.
<b>Pūṣhan:</b>	The deity of nourishment.

### Common Nouns

“The constant Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.”

Brief essays on the deities Pūṣhan and Maruts are given in this book. The book, ‘Essentials of Rig Veda’ has brief essays on all the major gods and goddesses. Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

### (viii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translation of the first 16 sūktās. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 59 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. Of particular help in the preparation of the entire book is the thirty volume book in Kannada on Rig Veda consisting of 25000 pages edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others. Only a translator knows the travails of the earlier translators.

Both SAKSI and myself are very grateful to Dr. Poornima and Dr. Jayaprakash Subbanna for the financial assistance given to the printing of the book. We also record our reverence for their parents.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sri Balakrishna for his neat printing of this book.

Feb. 21, 2007

R.L. Kashyap

The Mother's 135<sup>th</sup> Birthday

### (ix) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shveteshvatara U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣṇīk (8/8/12):	Uṣṇīk metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44

## Anuvāka 1: Sūktās (1-15)

### 1. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.1.1: First Thinker

6.1.2: Building the godheads

6.1.3: Path of Agni

6.1.4: Inviolable Inspiration

6.1.5: Father and Mother to human beings

6.1.6: Surrender

6.1.7: The Right Thinker

6.1.8: Mover to the journey beyond

6.1.9: The labour of the mortal

6.1.10: We work and strive in your thinking

6.1.11: Discoveries of knowledge

6.1.12: Happy things of true inspiration

6.1.13: Many riches in you for your worshipper

[Metre: Triṣṭup (11, 4)]

6.1.1: O potent Agni, you were the priest of call (2), and the first thinker of this thought (1). O strong one, you have created everywhere (around you) (3), a force invulnerable to any force which wants to overpower (you) (4).<sup>1</sup>

[*dasma*: potent one;]

6.1.2: O Priest of call, you are strong for sacrifice, you have taken your session in the seat of aspiration (1). You are the one aspired to, and an impartor of the impulse (for progress) (2). While building the godheads (within), men (regard you) as the chief and the first (3). They have grown conscious of you, and have followed (you) to a mighty treasure (*maho rāye*) (4).<sup>2</sup>

[*īdyaḥ*: one aspired to; *iṣhayan*: one who impels;]

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<sup>1</sup> त्वं ह्यग्ने प्रथमो मनोता अस्या धियो (1), अभवो दस्म होता (2),  
त्वं सीं वृषन् अकृणोः (3), दुष्टीतु सहो विश्वस्मै सहसे सहध्वै (4)

<sup>2</sup> अधा होता न्यसीदो यजीयान् इळस्पद (1), इषयन् ईड्यः सन् (2),  
तं त्वा नरः प्रथमं दैवयन्तो (3), महो राये चितयन्तो अनु गमन् (4)

6.1.3: Becoming conscious of you, they followed after the treasure (2), just like one who walks on a path with many possessions (1). (They follow in the path of) the vast glowing-visioned embodied Agni (3), that casts its light always and forever (4).<sup>3</sup>

[*rūshantam darshatam*: glowing-visioned; *vṛta*: in a path]

6.1.4: The travellers with surrender to the plane of the godhead (1), (are) the seekers of inspired knowledge (2). They won an inviolate inspiration (3). They held the sacrificial Names (within themselves) (4), and had delight in your happy vision (5).<sup>4</sup>

[*āpan*: won; *amṛktam*: inviolate; *vyantaḥ*: traveller; *devasya padam*: plane of the godhead]

Line 4: it is an important idea. Occurs in (1.72.3), (1.87.5) & others]

6.1.5: The peoples increase you on the earth (1); both kinds of riches of men increase you (2). You are our pilot (through the battles), you are the deliverer of whom we must know (3). (You are) forever a father and mother to human beings (4).<sup>5</sup>

[*sadam*: ever; *tarane*: pilot; *chetvo*: one we must know; both kinds of riches: inner felicities and external happiness;]

6.1.6: Dear and servable is this Agni in men (1). A rapturous Priest of the call, he has taken up his session, he is strong for sacrifice (2). Pressing the knee with obeisance of surrender, may we come to you (3, 5), when you shed light in the house (4).<sup>6</sup>

[*upa ā sadema*: approach (you); *saparyeṇyaḥ*: servable]

<sup>3</sup> वृतेव॒ यन्तं॑ बहु॒भिः वस॒व्यैः (1), त्वे र॒यिं जा॒गृवांसो॒ अनु॒ ग्मन् (2),  
रू॒शन्तम॒ग्निं दर्श॑तं बृ॒हन्तं॑ व॒पावन्तं॑ (3), वि॒श्वहा॑ दी॒दिवांस॑म् (4)

<sup>4</sup> प॒दं दे॒वस्य॑ न॒मसा॑ व्यन्तः (1), श्रव॒स्यवः॑ (2), श्रव॑ आप॒न् अमृ॑क्तम् (3),  
नामा॑नि चिद् दधिरे य॒ज्ञिया॑नि (4), भ॒द्रायां॑ ते रणयन्त॒ संदृ॑ष्टौ (5)

<sup>5</sup> त्वां वर्ध॑न्ति क्षि॒तयः॑ पृथि॒व्यां (1), त्वां राय॑ उ॒भयांसो॒ जना॑नाम् (2),  
त्वं त्रा॒ता त॑रणे चे॒त्यो भूः॑ (3), पि॒ता मा॒ता स॒दमित् मानु॑षाणाम् (4)

<sup>6</sup> स॒प॒र्येण्यः॑ स प्रि॒यो वि॒क्षु अ॒ग्निः (1), हो॒ता म॒न्द्रो नि॒ षसा॑दा य॒जीयान्॑ (2),  
तं त्वा॑ व॒यं (3), द॒म आ दी॑दिवांस॒म् (4), उप॑ जु॒बाधो॑ न॒मसा॑ स॒देम॑ (5)

6.1.7: O Agni, we desire you, we the seekers of bliss and the builders of the godheads (1,3). (We are) the right thinkers and to you we rise our cry (2). Shining with light, you lead men (4), through the vast luminous world of bliss, O Agni (5).<sup>7</sup>

[*īmahe*: (we) desire you; *navyam*: cry;]

6.1.8: You are the seer, the Master of creatures who rules over the eternal generations of peoples (1). (You are) the smiter, the mighty one among those that see (2); (you are) the mover to the journey beyond, who drives us, the purifying Flame (3); (you are) the Power in the sacrifice, the Regent of the Treasures, Agni (4).<sup>8</sup>

[*iṣhaṇim*: journey; *preti*: mover; *yajatam*: power in the yajna;]

6.1.9: O Agni, the mortal has done his yajna and achieved his labour (*shashame*) (1). He has worked out the gift and offering with the fuel of your flame (2). (He has) wholly learned the way of the offering by his prostrations of surrender (3). He holds in himself all desirable things and he lives in your guard (4).<sup>9</sup>

[*īje*: done the yajna]

6.1.10: May we offer to your greatness that which is great (1), worshipping you with the obeisance and the fuel and the offering, O Agni (2). (We worship you) with the altar and the Word and the utterance, O son of Force (3), for we would work and strive (*yatema*) in your happy right thinking (4).<sup>10</sup>

[The four things, *vedī* (altar), *havyaḥ* (offering), *gīrbhiḥ* (Words) and *uktha* (utterance) appear together in (6.13.4) and other mantrās. *yatema*: strive]

<sup>7</sup> तं त्वा वयं (1), सुध्यो नव्यम् (2), अग्ने सुम्रायव ईमहे देवयन्तः (3), त्वं विशो अनयो दीद्यानो (4), दिवो अग्ने बृहता रौचनेन (5)

<sup>8</sup> विशां कविं विषपतिं शश्वतीनां (1), नितोशनं वृषभं चर्षणीनाम् (2), प्रेति इषणिम् इषयन्तं पावकं (3), राजन्तमग्निं यजतं रयीणाम् (4)

<sup>9</sup> सो अग्र ईजे शशमे च मर्तो (1), यस्त आनट् समिधा हव्यदातिम् (2), य आहुतिं परि वेदा नमोभिः (3), विश्वेत्स वामा दधते त्वोतः (4)

<sup>10</sup> अस्मा उ ते महि महे विधेम (1), नमोभिरग्ने समिधोत हव्यैः (2), वेदी सूनो सहसो गीर्भिः उक्थैः (3), आ ते भद्रायां सुमतौ यतेम (4)



**6.1.11:** You are filled with inspiration and a passer of barriers (2). You have extended earth and heaven by the wideness of your light, and your inspired discoveries of knowledge (1). Shine wider yet in us, O Agni (4), with your large and solid and opulent (*revadbhiḥ*) amassings, O Agni (3).<sup>11</sup>

[*sthavira*: solid; *vitaram*: wider; *vājaiḥ*: amassings; *revadbhiḥ*: opulent]

**6.1.12:** O Prince of Riches, fix always in us that in which are the Gods (1), settle here many herds (of light) for the begotten son (the god as) son (2). In us may there be the happy things of true inspiration (4), and the multitude of the large impulsions from which evil is far (3).<sup>12</sup>

[*toka*, *tanaya*: both these words are usually translated as sons. However there is a fundamental distinction. *toka* always refers to the gods who are born to the yajamāna as his sons in the subtle body. *tanaya* is the usual progeny or begotten son.

Line 2: the prayer is that the knowledge (herds of light) be given to the devotee so that the power of the god, born as his son, may be used wisely.

*vaso*: prince of riches;]

**6.1.13:** O King, let me enjoy by you and (your princehood) of the riches (2), (and also enjoy) many riches (of yours) in many ways, O Agni (1). O Agni, (who confers) many blessings, there are many riches (3), for your worshipper in you, O King (4).<sup>13</sup>

[*purūṇi*: many; *vidhate*: worshipper;

*purudha*: in many ways]

<sup>11</sup> आ यस्त॒तन्थ॑ रोद॒सी वि॑ भ॒सा श्रव॑ोभिः (1), च श्रव॑स्यः त॒रुत्रः॑ (2),  
बृ॒हद्भिः॑ बा॒जैः स्थ॑वि॒रेभिः॑ अ॒स्मे रे॒वद्भिः॑ (3), अ॒ग्ने वि॒तरं॑ वि॒ भा॒हि (4)

<sup>12</sup> नृ॒वत् वंसो॑ स॒दमित् धै॑हि अ॒स्मे (1), भूरि॑ त॒ोकाय॑ त॒नयाय॑ प॒श्वः (2),  
पूर्वी॑रिषो बृ॒हतीः आ॒रेअ॑घा (3), अ॒स्मे भ॒द्रा सौ॑श्रव॒सानि॑ स॒न्तु (4)

<sup>13</sup> प॒रू॒ण्य॒ग्ने पुरु॑धा त्वा॒या वसू॑नि (1), राजन् वसु॑ता ते अ॒श्याम् (2),  
प॒रू॒णि हि त्वे पुरु॑वार॒ सन्त्य॑ग्ने वसु॑ (3), वि॒ध॒ते राज॑नि॒ त्वे (4)

## 2: Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.2.1: Our Friend

6.2.2: All-seeing horse (life-energy)

6.2.3: Eye of Intuition of Yajna

6.2.4: Achieving Work by Thought

6.2.5: Hundred Years of Life

6.2.6: Purifier

6.2.7: One to be Aspired

6.2.8: Your Nature (self-law) (*svadhā*)

6.2.9: Devourer of Unfallen Things

6.2.10: Make Us Complete in the Treasure

6.2.11: Move Us to Peace and Happy Abode

[Metre: Anuṣṭup (8, 4), 1-10; Shakvarī (8, 7), 11;]

6.2.1: O Agni, you travel like a friend (2), to the glory where is our home (1). O wide-seeing Lord of the Treasure (*vaso*) (3), you nurture our inspiration (*shravaḥ*) and our growth (4).<sup>1</sup>

6.2.2: Men who see (1), aspire to you with the word and the sacrifice (2). To you comes the Horse that no wolf can tear (3), the all-seeing (Horse) that crosses the mid-world (4).<sup>2</sup>

6.2.3: The Men of Heaven with a single joy (1), set you alight to be the eye of intuition of yajña (2), when this human being, this seeker of bliss (3), casts his offering in the pilgrim-rite (4).<sup>3</sup>

<sup>1</sup> त्वं हि क्षैतवत् यशो (1), अग्रै मित्रो न पत्यसे (2),

त्वं बिचर्षणे श्रवो बसो (3), पुष्टिं न पुण्यसि (4)

<sup>2</sup> त्वां हि ष्मा चर्षणयौ (1), यज्ञेभिः गीर्भिः ईळते (2),

त्वां वाजी याति अबृको (3), रजस्तूः विश्वचर्षणिः (4)

<sup>3</sup> सजोषः त्वा दिवो नरो (1), यज्ञस्य केतुमिन्धते (2),

यत् ह स्य मानुषो जनः सुम्रायुः (3), जुह्वे अध्वरे (4)

6.2.4: The mortal who achieves the work by the Thought for you, the great giver (2), (he) should grow (in riches) (1). He is in the keeping of the Vast Heaven (3), and crosses beyond the hostile powers and their evil (4).<sup>4</sup>

6.2.5: O Agni, when mortal man arrives (2), by the fuel of your flame to the way of the offering and the sharpening of your intensities (1), he increases his branching house (3), his house of the hundred (years or powers) of life (4).<sup>5</sup>

[*nashat*: arrives; *samit*: flame; *vayāvantam*: branching;]

6.2.6: The smoke from your blaze journeys (1), and is outstretched brilliant-white in heaven (2). O purifying Agni, you shine with a light (4), like the light of the Sun (3).<sup>6</sup>

[*ṛṇaḥ*: one who runs (6.12.5); *ṛṇvati*: journeys; *krpā*: light, (6.15.5)]

6.2.7: Now are you here in men, one to be aspired to (1), and a beloved guest for us (2); for you are like one delightful and adorable in the city (3), and as if our son and a traveller of the triple world (4).<sup>7</sup>

[*jūryaḥ*: adorable]

6.2.8: O Agni, you are driven by the will in our gated house (1), like a horse apt for our work (2). You are by nature (self-law, *svadha*) like a far-spreading mansion (3), and like a galloper of winding ways and like a little child (4).<sup>8</sup>

[*kratu*: will; *kṛtvyāḥ*: apt for work]

<sup>4</sup> ऋधत् यस्तै (1), सुदानवे धिया मर्तः शशमते (2),

ऊती ष बृहतो दिवो (3), द्विषो अंहो न तरति (4)

<sup>5</sup> समिधा यस्त आहुतिं निशितिं (1), मर्त्यो नशत् (2),

वयावन्तं स पुष्यति (3), क्षयम् अग्रे शतायुषम् (4)

<sup>6</sup> त्वेषस्तै धूम ऋण्वति (1), दिवि षन् शुक्र आततः (2),

सूरो न हि द्युता (3), त्वं कृपा पावक रोचसे (4)

<sup>7</sup> अधा हि विश्व ईड्यो असि (1), प्रियो नो अतिथिः (2),

रण्वः पुरीव जूर्यः (3), सनुः न त्रययाय्यः (4)

<sup>8</sup> क्रत्वा हि द्रोण अज्यसे अग्रे (1), वाजी न कृत्यः (2),

परिज्मेव स्वधा गयो (3), अत्यो न ह्यार्यः शिशुः (4)

6.2.9: O Agni, you are like a beast in your pasture (2), and (devours) even those unfallen things (1). The lustres of your blaze tear to pieces the woodlands, O ageless Flame (*ajara*) (3).<sup>9</sup>

[*shikvasaḥ*: blazing one; *dhāma*: lustres;]

6.2.10: O Agni, a Priest of the call (2), you come into the house of men that do the Rite of the Path (1,3). Make us complete in the treasure, O Master of men (4). O Angiras flame-seer, rejoice in our oblation (5).<sup>10</sup>

[*veṣhi*: comes; *adhvarīyatām*: those who do the rite of the path, those who perform the pilgrim-rite;

*aṅgiraḥ*: This epithet is used in many mantrās to indicate the deity Agni and also the human seers, Aṅgiras or Angirasās. In (6.16.11), it is used for Agni. To indicate both the meanings, (SA) uses the epithet flame-seer. He is the Agni, the flame and also the seer. See also (6.6.3), (6.65.5), (6.73.1).]

6.2.11: O friendly Light, O Godhead, turn us to the Godheads (1). O Agni, may you speak for us the true thought of Earth and Heaven (2). Move us to the peace and the happy abode and the men of Heaven (3). Let us pass beyond the foe and the sin and the stumbling (4). Let us pass beyond these things, pass safely through them in your keeping (5).<sup>11</sup>

<sup>9</sup> त्वं त्या चिदच्युत (1), अग्रे पशुर्न यवसे (2),

धामां ह यत् तै अजर वनां वृश्चन्ति शिकसः (3)

<sup>10</sup> वेषि हि अध्वरीयताम् (1), अग्रे होता (2), दमै विशाम् (3),

समृधौ विस्पते कृणु (4), जुषस्व हव्यमङ्गिरः (5)

<sup>11</sup> अच्छां नो मित्रमहो देव देवान् (1), अग्रे वोचः सुमतिं रोदस्योः (2),

वीहि स्वस्तिं सुक्षितिं दिवो नृन् (3), द्विषो अहांसि दुरिता तरेम् (4),

ता तरेम् तवावसा तरेम् (5)

### 3: Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.3.1: Mortal Guarded by Agni

6.3.2: Evil Comes Not to Him

6.3.3: Rapturous Dweller

6.3.4: Agni as Smelter

6.3.5: Traveller and Bird

6.3.6: Journeys Days and Nights

6.3.7: His Cry is Worship

6.3.8: Fashions the Maruts

[Metre: Triṣṭup (11, 4)]

6.3.1: The mortal who longs for the Godhead (3), shall take up his home with you Agni (1); he is born into the Truth, is a guardian of the Truth and comes to your wide Light (2). He in whom you take a common delight along with Mitra (4), him you guard, the mortal, by your casting away the evil from him, O God (5).<sup>1</sup>

[*nashat*: comes, (5.4.11, 6.2.5, 8.19.6)

*devayuḥ*: seeker of the gods (*deva*); many words ending with *yuḥ* indicate 'seeking';]

6.3.2: He has sacrificed with sacrifices (1); he has achieved his labour by his works (2). He has given to Agni whose boons grow forever in opulence (3). The turning away of the Glorious Ones will not happen to him, evil comes not to him (4), nor the insolence (of the adversary) (5).<sup>2</sup>

[*ajushṭiḥ*: turning away; *ṛdhat*: grow; *na eva nashate*: not come]

<sup>1</sup> अग्ने स क्षैषत् (1), व्रतपा ऋतेजा उरुज्योतिः नशते (2), देवयुः तै (3),  
यं त्वं मित्रेण वरुणः सजोषा (4), देव पासि त्यजसा मर्तमंहः (5)

<sup>2</sup> ईजे यज्ञेभिः (1), शशमे शर्मीभिः (2), ऋधत् वाराय अग्रये ददाश (3),  
एवा च न तं यज्ञासाम् अजुष्टिः न अंहो मर्तं नशते (4), न प्रदसिः (5)

6.3.3: Faultless is your seeing like the Sun's (1); the march of your thought causes fear (2). When blazing with light (*shuchataḥ*) you neigh aloud like a force of battle (3). This Agni was born in the pleasant woodland (5). He is a rapturous dweller somewhere in the night (4).<sup>3</sup>

[*vasati*: dweller; *āyeti*: march; *ṛṇvaḥ*: rapturous]

6.3.4: Fiery-sharp is his march and great is his body (1). He is like a horse that eats and champs with his mouth (2). He casts his tongue like an axe to every side (3). Like a smelter, he melts the log that he burns (4).<sup>4</sup>

[*ema*: path, (4.7.9), march, (6.3.4); *dravi*: smelter; *dāru*: log of wood]

6.3.5: He sets his shaft like an archer for the shooting (1). He sharpens his powers of light like an edge of steel (2). He is the traveller of the night with rich rapid movements (3). He has thighs of swift motion and is like a bird that settles on a tree (4).<sup>5</sup>

[*raghupatma*: swift motion; *veḥ*: bird]

6.3.6: This friendly Light (4), is like a singer of the Word (1), and clothes himself with the Rays (2), he rhapsodises with his flame (3). This is the shining One who (journeys) by night and by day to the Gods (5). The shining Immortal (journeys) through the day to the Gods (6).<sup>6</sup>

[*rārapīti*: makes excessive sound, rhapsodises; *aruṣho*: shining]

<sup>3</sup> सूर० न यस्य दृशतिः अरेपा (1), भीमा यदेति शुचतः त आ धीः (2),  
हेर्षस्वतः शुरुधो न (3), अयमक्तोः कुत्रा चिद्रणवो वसतिः (4), वनेजाः (5)  
<sup>4</sup> तिग्मं चिदेम महि वर्षो अस्य (1), भसदश्वो न यमसान आसा (2),  
विजेहमानः परशुर्न जिह्वा (3), द्रविर्न द्रावयति दारु धक्षत् (4)  
<sup>5</sup> स इत् अस्तैव प्रति धात् असिष्यन् (1), शिशीत् तेजो अयसो न धाराम्  
(2), चित्र-ध्रजतिः अरतिः यो अक्तोः (3), वेः न दुषद्वा रघुपत्म्-जंहाः (4)  
<sup>6</sup> स ई रेभो न (1), प्रति वस्त उस्त्राः (2), शोचिषा रारपीति (3), मित्रमहाः (4),  
नक्तं य ईमरुषो यो दिवा नृन् (5), अर्मत्यो अरुषो यो दिवा नृन् (6)

**6.3.7:** The cry of him is like the voice of ordaining Heaven (1). He is the shining Bull that bellows aloud in the growths of the forest (2). He goes with his light and his race and his running (3), and fills Earth and Heaven with his riches (4). They are like (*na*) wives happy in their spouses (5).<sup>7</sup>

[*navīnot*, *nūnot*: sounding; *ā*: fill (*ā prṇa*);

they: heaven and earth

Line 1: (alt.): the cry of him in his worship of sacrifice is like the voice of Heaven;

*vidhata*: ordaining, i.e., having the authority to order; worshipping;]

**6.3.8:** He flashes like the lightning with his own proper strength (2), and his own founding and helpful illuminations (1). Like the Heaven's craftsman (*rbhu*) he has fashioned (4), the army of the Life-Gods (Maruts) (3), and shines blazing in his exultant speed (5).<sup>8</sup>

[*davidyot*: flashes; *rabhasāno*: exultant speed; *arkaiḥ*: illuminations]

## 4. Agni

Riṣi: Bharadvājaḥ Bārhaspatyah

**6.4.1:** Man's Forming of the Godhead

**6.4.2:** He Knows all those Who are Born

**6.4.3:** Brilliant Like the Sun

**6.4.4:** Found Strength in Us

**6.4.5:** Master of Kingdoms

**6.4.6:** Extended Earth with Light

**6.4.7:** Gods Fill you with Might and Riches

**6.4.8:** You give to the Luminous Wise

[Metre: Triṣṭup (11, 4)]

<sup>7</sup> दिवो न यस्य विधतो नवीनोद् (1), वृषा रुक्ष ओषधीषु नूनोत् (2), घृणा न यो ध्रजसा पत्मना (3), यत् न आ रोदसी वसुना (4), दं सुपत्नी (5)

<sup>8</sup> धायोभिः वा यो युज्येभिः अकैः (1), विद्युत् न दंविद्योत् स्वेभिः शुष्मैः (2), शर्धो वा यो मरुतां (3), ततक्ष ऋभुर्न (4), त्वेषो रभसानो अद्योत् (5)

6.4.1: O hotar Priest, in man's forming of the godhead (1), you sacrifice with his sacrifices, O son of force (2). So for us today (3), sacrifice to the Gods (5). O Agni, (you are) an equal power to equal powers, (you are) one who desires the Gods who desire (you) (4).<sup>1</sup>

[Line 1: When a man is giving form within to the gods, Agni completes the work with his sacrifices.]

6.4.2: He is wide in his light like a seer of the Day (1). He is the one we must know and founds an adorable joy (2). In him is universal life, he is the Immortal in mortals (3). He is the Waker in the Dawn (4), our Guest, the Godhead who knows all births that are (5).<sup>2</sup>

[*vandāru*: adorable;]

6.4.3: The heavens seem to praise his giant might (1). He is robed in lustre and brilliant like the Sun (2). Ageless, the purifying Agni moves abroad (3), and cuts down even the ancient things of the Devourer (4).<sup>3</sup>

[*ashnasya*: of Devourer, of enjoyer]

6.4.4: O Son, you are the speaker, your food is your seat (1). Agni from his very birth has made his food the field of his race (2). O Strength-getter, found strength in us (3)! You conquer like a king (4), and your dwelling is within, there where there comes not one who rends (5).<sup>4</sup>

[*ajma*: race; *avṛka*: one who does not rend; *vṛka*: wolf;]

<sup>1</sup> यथा होतः मनुषो देवताता (1), यज्ञेभिः सूनो सहसो यजासि (2),  
एवा नो अद्य (3), समना समानान् उशनग्र उशतो (4), यक्षि देवान् (5)  
<sup>2</sup> स नो विभावा चक्षणिः न वस्तोः (1), अग्निः वन्दारु वेद्यः चनो धात् (2),  
विश्वायुः यो अमृतो मर्त्येषु (3), उषर्भुद् (4), भूत् अतिथिः जातवेदाः (5)  
<sup>3</sup> द्यावो न यस्य पनयन्ति अभ्वं (1), भासांसि वस्ते सूर्यो न शुक्रः (2),  
वि य इनोति अजरः पावको (3), अश्रंस्य चित् शिश्रथत् पूर्याणि (4)  
<sup>4</sup> वद्मा हि सूनो असि अद्मसद्मा (1), चक्रे अग्निः जनुष अज्म अनम् (2),  
स त्वं न ऊर्जसन ऊर्ज धा (3), राजेव जेः (4), अवृके क्षेपि अन्तः (5)



6.4.5: He sharpens his sword of defence and eats his food (1). Like the Life-God, he is a master of kingdoms (2), and passes beyond the nights (3). Like a galloping steed, may we pierce through the foes who battle against your designs (4), hurting our hurters as they fall upon us (5).<sup>5</sup>

[*atyah*: speed; *āḍishām*: (your) design (8.60.12)]

6.4.6: O Agni, you are like the Sun with your splendid illuminations (1). You have wide extended Earth and Heaven with your light (2). Smeared with lustre, rich in brilliance, he drives away the darkness (3). Like a son of the desire for the Gods, he rushes onward in his march (4).<sup>6</sup>

[*parinayat*: drives away; *dīyan*: onward; *patman*: march; *aushija*: son of desire (Ushik); also the name of a seer;]

6.4.7: We have chosen you, most rapturous, with the flaming lights of your illuminations (1). O Agni, hear for us that which is great (2). O God, the most strong Gods fill you with riches like Vāyu (4), and (fill you) with might like Indra (3).<sup>7</sup>

[Vāyu: life-god;]

6.4.8: You journey happily to the treasures by paths (2), where the wolf rends not, O Agni (1), and carry us beyond all evils (3). These (*tā*) (high things) you give to the luminous wise (4). You lavish the bliss on him who voices you with the Word (5). May we revel in rapture, with the strength of the Heroes, living a hundred winters (6).<sup>8</sup>

<sup>5</sup> नितिक्ति यो वारणम् अन्नमत्ति (1), वायुर्न राष्ट्री (2), अति एति अक्नून् (3), तुर्याम् यस्त आदिशाम् अरांतीः अत्यो न (4), हुतः पतंतः परिहुत् (5)

<sup>6</sup> आ सूर्यो न भानुम् अद्भिः अर्कैः अग्ने (1), ततन्थ रोदसी वि भासा (2), चित्रो नयत्परि तमांस्यक्तः शोचिषा (3), पत्नम् औशिजो न दीयन् (4)

<sup>7</sup> त्वां हि मन्द्रतमम् अर्कशोकैः ववृमहे (1), महि नः श्रोषि अग्ने (2), इन्द्रं न त्वा शवसा (3), देवता वायुं पृणन्ति राधसा नृतमाः (4)

<sup>8</sup> नू नो अग्ने अवृकेभिः (1), स्वस्ति वेषि रायः पथिभिः (2), पर्षि अंहः (3), ता सूरिभ्यो (4), गृणते रांसि सुमं (5), मदेम शतहिमाः सुवीराः (6)

## 5. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.5.1: He has a Mind of Knowledge

6.5.2: All Worlds Founded in Earth

6.5.3: You Walk with the Worshipper

6.5.4: Consume the Hidden Enemy with *tapas*

6.5.5: One with Mind of Knowledge

6.5.6: Rejoice in the Thought of the Adorer

6.5.7: May we Possess your Ageless Light

[Metre: Triṣṭup (11, 4)]

6.5.1: I call to you (1), the youngest of the gods by my thoughts (2). (He is) the son of force, the youth in whose words there is no evil (3). He journeys to the riches (4), where are all boons; he has a mind of knowledge which is free of harm; and his gifts are many (5).<sup>1</sup>  
[*matibhiḥ*: thought; *adhruk*: free of harm]

6.5.2: O Agni, the Lords of sacrifice cast on you their treasures, as in the night and in the light (1,3). (Agni is) hotar priest, and priest with many forms of flame (2). Just as all the worlds are founded in earth (4), they founded all happinesses in the purifying Agni (5).<sup>2</sup>  
[*purvaṇika*: *puru-aṇika*: one with many forms or powers.]

6.5.3: You are the ancient one and have taken your seat in these peoples (1). You become by the will, their charioteer of desirable things (2). O Conscient, you walk wide for your worshipper (3), in an unbroken order to the Treasures (4).<sup>3</sup>

[Line 4: *jātavedo*: knower of all things born]

<sup>1</sup> हुवे वः (1), सूनं सहसो युवानम् (2), अद्रोघवाचं मतिभिः यविष्ठम् (3),  
य इन्वन्ति द्रविणानि (4), प्रचेता विश्ववाराणि पुरुवारो अध्रुक (5)

<sup>2</sup> त्वे वसूनि (1), पुर्वणीक होतः (2), दोषा वस्तोः एरिरे यज्ञियासः (3),  
क्षामैव विश्वा भुवनानि यस्मिन् (4), सं सौभंगानि दधिरे पावके (5)

<sup>3</sup> त्वं विश्व प्रदिवः सीद आसु (1), क्रत्वा रथीरभवो वार्याणाम् (2),  
अत इनोषि विधत्ते चिकित्वो (3), व्यानुषक् जातवेदो वसूनि (4)

6.5.4: O Agni, O friendly light, the enemy who is hidden and would destroy us (1), the enemy who is within us and would conquer (2), consume him with your own mighty and ageless afflicting flames (3), and with your burning energy, O fiery-forceful (4).<sup>4</sup>

[*vṛṣhabhiḥ*: mighty; *sanutyah*: hidden; *mitramaha*: friendly light; *tapiṣṭha*: most burning power; *tapasvān*: fiery-forceful; *tapā*: consume (him); *tapasā*: afflicting (flames);

We have given above the distinctions between the four words beginning with *tapa*, due to (SA).]

6.5.5: O Son of force, when man gives to you (2), with the sacrifice and the fuel and with his spoken words and his chants of illumination (1), he becomes one with the mind of knowledge, immortal among mortals (3). He shines with the riches and inspiration and light (4).<sup>5</sup>

[Note the importance attached to the chant or recitation of mantra. Chanting is part of inner yajna.]

6.5.6: O Missioned one, create that (force) swiftly, O Agni (1), resist with your force our confronters (2). Force is yours (3). When revealed by your lights (4), you are formulated by our words (5). (May you) rejoice in the far-sounding thought of your adorer (6).<sup>6</sup>  
[*ghoṣhi*: far-sounding;]

6.5.7: May we possess in your guard that high desire, O Agni (1), possess that Treasure and its heroes, O Lord of the treasures (2). (May we) possess your plenitude, replenishing you (3); possess your ageless light, O ageless Agni (4).

<sup>4</sup> यो नः सनुत्यो अभिदासत् अग्ने (1), यो अन्तरो मित्रमहो वनुष्यात् (2), तम् अजरेभिः वृषभिः तव स्वैः तपां (3), तपिष्ठ तपसा तपस्वान् (4)

<sup>5</sup> यस्तै यज्ञेन समिधा य उक्थैः अर्केभिः (1), सूनो सहसो ददाशत् (2), स मर्त्येषु अमृत प्रचेता (3), राया युष्मेन श्रवंसा वि भाति (4)

<sup>6</sup> स तत्कृधि इषितः तूयमग्ने (1), स्पृधौ बाधस्व सहसा (2), सहस्वान् (3), यत् शस्यसे युभिः (4), अक्तो वचोभिः (5), तत् जुषस्व जरितुः घोषि मनम् (6)

<sup>7</sup> अश्याम् तं काममग्ने तव ऊती (1), अश्याम् रयिं रयिवः सुवीरम् (2), अश्याम् वाजमभि वाजयन्तो (3), अश्याम् युष्मम् अंजराजरं ते (4)

## 6. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.6.1: The Way and the Guard

6.6.2: Full of Multitudes

6.6.3: Navagva Seers

6.6.4: The Earth is Razed by Your Horses

6.6.5: Charge of the Hero

6.6.6: Conquer our Confronters

6.6.7: The Treasure that Awakens us to Knowledge

[Metre: Triṣṭup (11, 4)]

6.6.1: Man turns with a new sacrifice to the Son of Force (1), when he desires the Way and the guard (2). He arrives in his journeyings to the heavenly Priest of the call (5), the Priest shining with light (4). But black is his march through the forests which (Agni) tears (3).<sup>1</sup>

[*jigāti*: arrives in his journeyings; *ava*: guard;]

6.6.2: He grows white and thunderous (1), he stands in a luminous world (2). He is most young with his imperishable clamouring fires (3). This is he that makes pure and is full of his multitudes (4). Even as he devours (6), he goes after the things that are many, the things that are wide (5).<sup>2</sup>

[*purūṇi*: many; *prthūni*: wide]

6.6.3: Your lights range wind-impelled on every side, O Agni (1).

Your lights range pure as you are pure (2). Forcefully overpowering (3), the heavenly (*divya*) seers of the ninefold ray (Navagvās) enjoy the woods (4), breaking them up violently (5).<sup>3</sup>

<sup>1</sup> प्र नव्यसा सहसः सूनुम् अच्छा यज्ञेन (1), गातुमव इच्छमानः (2), वृश्चत् वनं कृष्णयामं (3), रुजन्तं वीती (4), होतारं दिव्यं जिगाति (5).  
<sup>2</sup> स श्वितानः तन्यतू (1), रौचनस्था (2), अजरैभिः नानंदद्भिः यविष्ठः (3), यः पावकः पुरुतमः (4), पुरूणि पृथूनि अग्निः अनुयाति (5), भवन् (6).  
<sup>3</sup> वि ते विष्वक् वार्तजूतासो अग्रे (1), भामासः शुचे शुचयश्चरन्ति (2), तुविम्रक्षासो (3), दिव्या नवग्वा वना वनन्ति (4), धृषता रुजन्तः (5).

[Line 3 (alt.): violating many things;

*charanti*: range; *vana*: woods, objects of enjoyment;

Navagvā: seers of the nine-fold ray who have the powers of Agni; name of a group of seers belonging to the Āngirasa lineage. According to RV (10.56.4), the human Angirasa fathers attained the status of gods. They worked with the gods in fighting the demon-foe Vala as detailed in (1.32) and (1.33).]

6.6.4: (They are) pure and flaming-bright (1), O Agni of the burning purities (2). The earth is razed (3), by your horses when loosed to gallop (4). Then wide is your wandering (5), and its light shines far (6), as it drives them (the horses) up to the heights of the dappled Mother (*pr̥ṣhni*) (7).<sup>4</sup>

[they (in line 1): the Navagva seers]

6.6.5: Then the tongue of the Bull leaps constantly (1), like the thunder-bolt loosed of the God who fights for the herds of the Light (2). The destruction done by the Agni is like the charge of a hero (3). He is terrible and irresistible (4), he hews the forests asunder (5).<sup>5</sup>

6.6.6: You have spread out (3), the earthly wide spaces by your light (1), and the violence of your mighty scourge (2). Repel by your forceful powers all dangerous things (4). Shatter those who would conquer us (6), conquer our confronters (5).<sup>6</sup>

[*jrayāmsi*: spaces which are ranged, (5.8.7), (10.115.4)]

<sup>4</sup> ये ते शुक्रासः शुचयः (1), शुचिष्मः (2), क्षां वपन्ति (3), विषितासो अश्वाः (4), अधं भ्रमस्त उर्विया (5), वि भाति (6), यातयमानो अधि सानु पृश्नेः (7)

<sup>5</sup> अधं जिह्वा पापतीति प्र वृष्णौ (1), गोषुयुधो न अशनिः सृजाना (2), शूरस्येव प्रसितिः क्षातिरग्रेः (3), दुर्वर्तुः भीमो (4), दयते वनानि (5)

<sup>6</sup> आ भानुना पार्थिवानि ज्रयांसि (1), महः तोदस्य धृषता (2), तंतन्थ (3), स बाधस्व अप भया सहोभिः (4), स्पृधो वनुष्यन् (5), वनुषो नि जूर्व (6)

**6.6.7:** Agni is rich in his brilliances (*sa chitra*), with his manifold luminous mights (1, 3). Rivet to us the rich treasure, that awakens us to knowledge (2). It is most richly diverse and founds our expanding growth (4). Join the person who voices you with delightful words (7), to the vast delightful wealth and its many hero-keepers (5), O Delightful God (6).<sup>7</sup>

[The distinction made by Sri Aurobindo among the various words beginning with *chitra* and *chandra* is most interesting. Recall the words beginning with *tapa*. Interested persons may want to compare the translation given above with the summary translation of (SA) in (HMF).

*chitra*: rich in brilliances; *chitram*: rich treasure;

*chitrakṣatra*: manifold luminous mights;

*chitrataṁam*: most richly diverse; *yuvasva*: rivet, join;]

## 7. Agni Vaishvānara

(Universal Divine Will and Force)

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.7.1: Head of Heaven and Traveller of Earth**

**6.7.2: Eye of Intuition of the Sacrifice**

**6.7.3: Universal Power**

**6.7.4: Travelled to Immortality by your Will**

**6.7.5: Laws of your Mighty Workings**

**6.7.6: The Seven Far-flowing Rivers**

**6.7.7: Formed the Midworld**

[Metre: Triṣṭup (11, 4), 1-5; Jagatī (12, 4), 6-7;]

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaiṣhvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

<sup>7</sup> स चित्र (1), चित्रं चितयन्तम् अस्मे (2), चित्रक्षत्र (3), चित्रतमं वयोधाम् (4), चन्द्रं रयिं पुरुवीरं बृहन्तं (5), चन्द्रं (6), चन्द्राभिः गृणते युवस्व (7)

There are fourteen such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads. For details, see the book, 'The Lights on the Upanishads', by T.V. Kapāli Sāstry, (SAKSI).]

**6.7.1:** Head of heaven and traveller of the earth (1), a universal Power was born to us in the Truth (2). The Gods brought to birth (5), a seer and absolute king, a guest of men (3), and made him, in the mouth, a vessel of the offering (4).<sup>1</sup>

**6.7.2:** The Gods brought to birth, the universal Godhead and they all together came to him (4, 6). (He) is a charioteer of the Works of the way, and the eye of intuition of the sacrifice (5). (He is) a navel knot of sacrifice (1), a house of riches (2), and a mighty point of call (in the battle) (3).<sup>2</sup>

**6.7.3:** O Agni, from you is born the Seer, the Horse (1). Of you are (born) the Heroes whose might overcomes the adversary (2). O Universal Power, found in us (3), the desirable treasures, O King (4).<sup>3</sup>

<sup>1</sup> मूर्धानं दिवो अरतिं पृथिव्या (1), वैश्वानरम् ऋत आ जातमग्निम् (2), कविं सम्राजम् अतिथिं जनानाम् (3), आसन् आ पात्रं (4), जनयन्त देवाः (5)

<sup>2</sup> नाभिं यज्ञानां (1), सदनं रयीणां (2), मह्यम् आहावम् (3), अभि सं नवन्त वैश्वानरं (4), रथ्यम् अध्वराणां यज्ञस्य केतुं (5), जनयन्त देवाः (6)

<sup>3</sup> त्वद्विप्रो जायते वाजि अग्रे (1), त्वद्वीरासौ अभिमातिषाहः (2), वैश्वानर त्वमस्मासु धेहि (3), वसूनि राजन् स्पृहयाय्याणि (4)

6.7.4: O Immortal, all the Gods come together to you (1,3), in your birth as to a new-born child (2). They (the gods) travelled to immortality by (the works of) your will, O universal Power (4), when you leaped alight from the Father and Mother (5).<sup>4</sup>

6.7.5: None could do violence (2), to the laws of your mighty workings, O Agni, universal Godhead (1), because even in your birth in the lap of the Father and the Mother (3), you have discovered the light of intuition of the Days in manifested things (4).<sup>5</sup>

[*vayuneṣhu*: in all manifested things; in all types of knowledge]

6.7.6: The heights of heaven were measured into form by the eye of this universal Force (1); (they were shaped) by the intuition of the Immortal (2). All the worlds are upon his head (3). The seven far-flowing rivers climbed from him like branches (4).<sup>6</sup>

6.7.7: The Universal mighty of will (2), measured into form the kingdom of middle space (1). (He is) a Seer, he (shaped) the luminous planes of Heaven (3). He has spread around us all these worlds (4). He is the guardian of immortality and its indomitable defender (5).<sup>7</sup>

[*rajāmsi*: middle space or middle world]

<sup>4</sup> त्वां विश्वे अमृत (1), जायमानं शिशुं न (2), देवा अभि सं नवन्ते (3), तव क्रतुभिः अमृतत्वम् आयन् वैश्वानर (4), यत्पित्रोः अदीदेः (5)

<sup>5</sup> वैश्वानर तव तानि ब्रतानि महान्यग्रे (1), नकिः आ दधर्ष (2), यत् जायमानः पित्रोः उपस्थे (3), अविन्दः केतुं वयुनेषु अह्नाम् (4)

<sup>6</sup> वैश्वानरस्य विभितानि चक्षसा सानूनि दिवो (1), अमृतस्य केतुना (2), तस्येदु विश्वा भुवनार्धि मूर्धनि (3), वया इव रुरुहुः सप्त विसुहः (4)

<sup>7</sup> वि यो रजांसि अमिमीत (1), सुक्रतुः वैश्वानरो (2), वि दिवो रौचना कविः (3), परि यो विश्वा भुवनानि पप्रथे (4), अदब्धो गोपा अमृतस्य रक्षिता (5)



## 8. Agni Vaishvānara

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.8.1: The discoveries of knowledge

6.8.2: Birth in the Supreme Station

6.8.3: The wonderful one (*adbhuta*)

6.8.4: Vāyu brought Agni from the beyond

6.8.5: Cut him who has the voice of evil

6.8.6: Unbending Might in Battle

6.8.7: Keep Safe the Givers

[Metre: Jagatī (12, 4), 1-6 Triṣṭup (11, 4), 7;]

6.8.1: Now have I spoken aloud (2), the force of the brilliant and mighty one who fills (the world) (1). (I have spoken about) the discoveries of knowledge of the god who knows all things that are born (3). A new and pure thought (5), also beautiful, is streaming to Agni (7), the universal Godhead (4), like Soma delight (6).<sup>1</sup>

[*prkṣhasya*: of one who fills;

*vṛṣṇa*: one with the energies of light and strength; *aruṣha*: brilliant]

6.8.2: Agni is the guardian of the laws of all workings (3). He kept safe (4), the laws of his action and motion (2), even in the moment of his birth in the supreme ether (station) (1). The Universal mighty of will measured into shape the middle world (5), and touched heaven with his greatness (6).<sup>2</sup>

[*vrātāni*: laws of workings]

6.8.3: The Wonderful, the Friend propped up earth and heaven (1). He made the darkness a disappearing thing by the Light (2). He rolled out the two minds like skins (3); the Universal assumed all the luminous might (4).<sup>3</sup>

<sup>1</sup> पृक्षस्य वृष्णो अरुषस्य नू सहुः (1), प्र नु वौचं (2),  
विदथा जातवैदसः (3), वैश्वानराय (4), मतिः नव्यसी शुचिः (5),  
सोम इव (6), पवते चारुः अग्रये (7)

<sup>2</sup> स जायमानः परमे व्योमनि (1), व्रतानि (2), अग्निः व्रतपा (3), अरक्षत (4),  
वि अन्तरिक्षम् अमिमीत सुक्रतुः वैश्वानरो (5), महिना नार्कमस्पृशत् (6)

<sup>3</sup> व्यस्तभ्राद् रोदसी मित्रो अद्भुतो (1), अन्तर्वावत् अकृणोत् ज्योतिषा तमः  
(2), वि चर्मणीव धिषणे अवर्तयत् (3), वैश्वानरो विश्वमधत्त वृष्ण्यम् (4)

[*vr̥shṇa*: see (6.8.1); *adbhuta*: wonderful one; this is an epithet used exclusively for Agni; see KS, CW, vol. 1.

Line 3: Its echo is in Shvetāshvatara U. (6.20), 'when they rolled the *ākāsha* like a skin'.]

**6.8.4:** The Great Ones seized him in the lap of the waters (1). The Peoples came to the King with whom is the illumining Word (2). From the supreme Beyond, the life-god brought Agni, the universal Godhead (4,6). (The life-god) is the messenger of the luminous Sun (3,5).<sup>4</sup>

[*Mātarishvan*: The life-god, Vāyu, Life that expands in the Mother; *vivasvataḥ*: luminous Sun]

**6.8.5:** O Agni, establish the glorious treasure, the new word (2), (in those persons) who speak from age to age the word that is a discovery of knowledge (1). But cut into two him (5), who is a voice of evil, with the thunderbolt, O Ageless king (3); cast him low by your force of light like a tree (4,6).<sup>5</sup>

[*navyasīm*: new (word); *vr̥shcha*: cut into two; *aghashamsam*: one with the voice of evil;]

**6.8.6:** O Agni, uphold in our masters of the treasure (1), their unaging hero-force and unbending might of battle (2). By your safe keepings (5), may we conquer (3), the plenitude of the hundreds and the plenitude of the thousands, O Universal Agni (4).<sup>6</sup>

[*anāmi*: unbending; *vājam*: plenitude; *ūtibhiḥ*: safe-keepings]

<sup>4</sup> अपामुपस्थे महिषा अंगृभ्णत् (1), विशो राजानमुप तस्थुः ऋमियम् (2), आ दूतो (3), अग्निमभरत् (4), बिबस्वतो (5), वैश्वानरं मातरिश्वा परावतः (6)

<sup>5</sup> युगेयुगे विद्ध्यं गृणद्भ्यो (1), अग्रे रयिं यशसं धेहि नव्यसीम् (2), पव्येवं राजन् अघशंसम् अजर (3), नीचा नि (4), वृश्च (5), वनिनं न तेजसा (6)

<sup>6</sup> अस्माकमग्रे मघवत्सु धारया (1), अनामि क्षत्रमजरं सुवीर्यम् (2), वयं जयेम (3), शतिनं सहस्रिणं वैश्वानरं वाजमग्रे (4), तवोतिभिः (5)

6.8.7: Shield our luminous seers, O our impeller, holder of the triple session (2), with your indomitable guardian fires (1). Keep safe, the army of those who have given, O Agni (3). Hearing our hymn to you (5), deliver (us) to its forward march, O Universal (4).<sup>7</sup>

[*iṣṭe*: O impeller; O doer of sacrifice;]

## 9. Agni Vaishvānara

Riṣi: Bharadvājaḥ Bārhaspatyaḥ

6.9.1: Two Worlds

6.9.2: I know not Woof, nor the Warp

6.9.3: He Tells the Things that must be Spoken

6.9.4: He Grows with a Body

6.9.5: An Immortal Light Set Inward for Seeing

6.9.6: Something there is that I Shall Speak

6.9.7: May the Immortal keep us Safe

[Metre: Triṣṭup (11, 4) ]

6.9.1: A day that is black and a day that is argent bright (1), two worlds revolve in their different paths (2), (by forces) that we must know (3). Agni, the universal Godhead, has thrust the Darkness down by the Light (6, 4), like a king that comes to birth (5).<sup>1</sup>

6.9.2: I know not the woof (1), I know not the warp (2), nor what is this web that they weave moving to and fro in the field of their motion and labour (3). There are secrets that must be told (5). The son speaks here of someone (4), the supreme through his father who is lower than he (6).<sup>2</sup>

[The idea in line 6 is echoed in (4.18). Indra is the Lord of Divine Mind. He is the son born in us. The father is the limited body and

<sup>7</sup> अदब्धेभिः तव गोपाभिः (1), इष्टे अस्माकं पाहि त्रिषधस्थ सूरीन् (2), रक्षां च नो दुदुषां शर्धो अग्रे (3), वैश्वानरं प्र च तारीः (4), स्तवानः (5)

<sup>1</sup> अहंश्च कृष्णम् अहः अर्जुनं च (1), वि वर्तेते रजसी (2), वेद्याभिः (3), वैश्वानरो (4), जायमानो न राजा (5), अवातिरत् ज्योतिषाग्निः तमांसि (6)

<sup>2</sup> नाहं तन्तुं (1), न वि जानामि ओतुं (2), न यं वयन्ति समरे अतमानाः (3), कस्य स्वित् पुत्र इह (4), वत्त्वानि (5), परो वदाति अवरेण पित्रा (6)

mind, clearly inferior to Indra. Indra kills the father as stated in (4.18.12), i.e., the force of Divine Mind removes the limited powers of mind and body in us, and fills with the divine mind.

*vaktvāni*: secrets that must be told; the things that must be told;

*vaktvānām* is in 3.20.9); *paraḥ*: supreme;

*vayanti*; (the web) they weave; *atamāna*: moving to and fro;

*samare*: in the field (of their motion and labour);]

**6.9.3:** He knows the warp, he knows the woof (1), he tells in their time (*ṛtuthā*) the things that must be spoken (2). This is the guardian of immortality who wakes to the knowledge of these things (3).

Walking here below (4), he is the one in the highest beyond (*paraḥ*) who sees through another (5).<sup>3</sup>

[*ṛtuthā*: in their time;]

**6.9.4:** This is the pristine Priest of the call, behold him (1). This is the immortal Light in mortals (2). This is he that is born (3), and grows with a body (5), and is the Immortal seated and steadfast for ever (4).<sup>4</sup>

**6.9.5:** He is an immortal Light set inward for seeing (1); (he is) a swiftest mind within (in men) that walk (on the way) (2). All the Gods with a single mind, a common intuition (3), move rightly in their divergent paths towards the one Will (4).<sup>5</sup>

[*sādhu*: rightly, perfectly; *vi*: divergent;]

**6.9.6:** My ears range wide to hear (1), and wide my eyes (to see) (2); wide this Light that is set in the heart (3); wide walks my mind and I set my thought afar (4). Something there is that I shall speak (5); something that now I shall think (6).<sup>6</sup>

<sup>3</sup> स इत् तन्तुं स वि जानात्योतुं (1), स बक्त्वानि ऋतुथा वंदाति (2), य ई चिकेतत् अमृतस्य गोपा (3), अवः चरन् (4), परो अन्येन पश्यन् (5)

<sup>4</sup> अयं होता प्रथमः पश्यतेमम् (1), इदं ज्योतिः अमृतं मर्त्येषु (2), अयं स जज्ञे (3), ध्रुव आ निषत्तो अमर्त्यः (4), तन्वा वर्धमानः (5)

<sup>5</sup> ध्रुवं ज्योतिः निहितं हृशये कं (1), मनो जर्विष्ठं पतयत्सु अन्तः (2), विश्वे देवाः समनसः सकेता (3), एकं क्रतुमभि वि यन्ति साधु (4)

<sup>6</sup> वि मे कर्णा पतयतो (1), वि चक्षुः (2), वि इदं ज्योतिः हृदय आहितं यत् (3), वि मे मनः चरति दूरआधीः (4), किं स्विन् वक्ष्यामि (5), किमु नू मनिष्ये (6)

6.9.7: All the gods bowed down before you (1), and were in fear of you (2), when you stood in the darkness, O Agni (3). May the Universal Godhead keep us that we may be safe (4). May the Immortal keep us that we may be safe (5).<sup>7</sup>

## 10. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.10.1: Knower of all things born

6.10.2: Anthem of our thoughts

6.10.3: Person who gives to Agni

6.10.4: Agni filled the worlds with his Light

6.10.5: Establish in us the treasure

6.10.6: Hold Firm the Purification in Bharadvāja

6.10.7: Scatter all Hostile Things

[Metre: Triṣṭup (11, 4), 1-6, Dvipadā Virāt (10, 2), 7]

6.10.1: When the pilgrim-rite moves on its way (3), set in your front the divine ecstatic Agni (1). Place him in front by your words (4), the Flame of the good riddance (or purification) (2). He is the Knower of all things born (6); his light shines wide and he shall make easy for us the progressions of the sacrifice (5).<sup>1</sup>

[Line 2: *suṽṛkti*: it corresponds to the 'katharsis' of the Greek mystics; it is the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni *pāvaka*, the purifying Agni who brings to us this riddance or purification, '*suṽṛkti*'. (SA)]

<sup>7</sup> विश्वे देवा अ॒नम॑स्यन् (1), भि॒यानाः (2), त्वाम॑ग्रे तम॑सि तस्थि॒वांसम् (3),  
वैश्वान॑रो॒ अव॑तूतये॒ नो (4), अम॑न्त्यो॒ अव॑तु ऊ॒तये॑ नः (5)

<sup>1</sup> पुरो॒ वो म॒न्द्रं दि॒व्यं (1), सु॒वृ॒क्तिं (2), प्र॒यति॑ य॒ज्ञे अ॒ग्निम॑ध्व॒रे (3),  
दधि॑ध्वम् पुर उ॒क्थेभिः॑ (4), स हि नो॑ वि॒भावा॑ स्वध्व॒रा क॑रति (5),  
जा॒तवै॑दाः (6)

**6.10.2:** (Agni) is kindled by man's fires; (he is) priest of the call (2); he comes with the light, one with many flame-forces (1). O Agni, (hear to) the anthem (3), which our thoughts strain out pure (to the godhead) (6), like the light offering (5), even as Mamata (chanted) to him her laud (4).<sup>2</sup>

[*ghṛta*: the lines (5) and (6) give a clue to the double-meaning of *ghṛta*. Outwardly it is the clarified butter. Esoterically it is 'the light-offering';

Mamata: A lady sage; the word 'Māmateyam' son of Mamata, occurs in (1.147.3), (1.152.6), (1.158.6) and (4.4.13). The three mantrās in Maṇḍala 1 are associated with the Rīṣhi Dīrghatamāḥ Auchathyah. (1.158.6) states, '*dīrghatamā māmāteya*', Dīrghatamas, son of Mamata. Both (4.4.13) and (1.147.3) refer to the guardian powers of Agni which protected this ṛṣhi from evil. (1.147.3) mentions this ṛṣhi as blind. Bharadvāja clearly had high regards for this lady sage, Mamata. It is said that she is his mother. Bharadvāja seer appearing in Rig Veda appears to be different from his namesakes appearing in Rāmāyaṇa, Bhāgavata, Mahābhārata etc.]

**6.10.3:** Among mortals, the illumined person who gives to Agni with his word (2), is fed on inspiration (1). By his luminous safe guardings Agni, the one with a bright diversity of lights (3), upholds the seer in the conquest of the Pen (of ray-cows) where are the herds of the Light (4).<sup>3</sup>

[*chitrābhiḥ ūtibhiḥ*: luminous safe-guardings]

**6.10.4:** (Agni) at his birth has filled (1), the wide (worlds) with his far-seeing light (2), even though his trail is black (3). Now purifying Agni has been seen by his bright flame (5), even through much darkness of the billowing Night (4).<sup>4</sup>

<sup>2</sup> तमु द्युमः पुर्वणीक (1), होतरग्रै अग्निभिः मनुष इधानः (2), स्तोमं (3), यम् अस्मै ममतैव शूषं (4), घृतं न (5), शुचि मतयः पवन्ते (6)

<sup>3</sup> पीपाय स श्रवसा (1), मर्त्येषु यो अग्रये ददाश विप्र उक्थैः (2), चित्राभिः तम् ऊतिभिः चित्रशौचिः (3), ब्रजस्य साता गोमतो दधाति (4)

<sup>4</sup> आ यः पप्रौ जायमान (1), उर्वी दूरदृशा भासा (2), कृष्णाध्वा (3), अथ बहु चित् तम् ऊर्म्यायाः तिरः (4), शोचिषा ददश पावकः (5)

[Line 3: *kṛṣhṇādhva*: Agni of the blackened trail;  
*urvī*: the wide worlds of heaven and earth;  
*tiraḥ*: across, through, (7.9.2) and others; destroy (S);]

**6.10.5:** O Agni, by your safe guardings (3), establish the treasures, in us and the lords of plenty (1,4). Which is of richly brilliant kind packed with plenitude (2). They surpass all others in their hero-mights (6), in their achievements and inspiration (5).<sup>5</sup>

[*atī anyān janān abhi santi*: surpass all others persons;]

**6.10.6:** O Agni, found the rapture (2). Yearn to the sacrifice (1,3), that the bringer of the offering casts to you (4). Hold firm the perfect purification in the Bharadvājās (5). Guard them (*avīh*) in their seizing of the riches of the quest (6).<sup>6</sup>

[*suvṛkti*: see (6.10.1)]

**6.10.7:** Scatter all hostile things (1), increase the revealing Word (2). May we revel in the rapture, strong with strength of the Heroes, living a hundred winters (3).<sup>7</sup>

[Line 3: in (6.4.8), (6.12.6), (6.13.6) etc]

## 11. Agni

**Riṣhi: Bharadvājaḥ Bārhaspatyaḥ**

**6.11.1:** Turn the gods towards us

**6.11.2:** You are god within mortals

**6.11.3:** Understanding full of riches

**6.11.4:** Five peoples

**6.11.5:** Sacrifice is like an eye in the Sun

**6.11.6:** Let us rush beyond sin and struggle

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> नू नः (1), चित्रं पुरुवाजाभिः (2), ऊती अग्ने (3), रयिं मघबन्धुभ्यश्च धेहि (4), ये राधसा श्रवसा च (5), अति अन्यान् सुवीर्येभिः चाभि सन्ति जनान् (6)

<sup>6</sup> इमं यज्ञ (1), चनौ धा अग्र (2), उशन् (3), यं त आसानो जुहुते हविष्मान् (4), भरद्वाजेषु दधिषे सुवृक्तिम् (5), अवीः वाजस्य गध्यस्य सातौ (6)

<sup>7</sup> वि द्वेषांसि ईनुहि (1), वर्धय इळां (2), मदेम शतहिमाः सुवीराः (3)

**6.11.1:** O Agni, the missioned one, strong to sacrifice and the priest of call, offer sacrifice (1). Put away from us all that opposes as if by the applied force of the Life-gods (2). May the earth and heaven turn (their attention) in their paths towards (our) offering (4); (may) Mitra and Varuṇa and the Ashvin twins, the lords of the journey (also do so) (3).<sup>1</sup>

[*āvavṛtyaḥ*: turn in their path; *iṣhita*: missioned one;]

**6.11.2:** To us you are our priest of the invocation, harmless and perfect in ecstasy (1). You are the god within in mortals that makes the discoveries of knowledge (2). (You are) the carrier (*vahniḥ*) with the burning mouth (*āsa*), with the purifying flame of offering (3). O Agni, worship with sacrifice your own body (4).<sup>2</sup>

[Harmless: keep the place free of harm]

**6.11.3:** In you the understanding is full of riches (1); it desires the gods and the divine births (2), so that the word may be spoken and the sacrifice done (3). The wisest of the Angirasās, the sage (4), the singer chants his honey-rhythm in the rite (5).<sup>3</sup>

[*rebha*: singer]

**6.11.4:** O Agni, sacrifice to the largeness of Earth and Heaven (2). He has leaped into radiance and does the works well and is wide of light (1). The five peoples anoint the bringer of their satisfactions (Agni) (5), as a living being (3). They lavish the oblation with obeisance of surrender (4).<sup>4</sup>

<sup>1</sup> यजस्व होतः इषितो यजीयानग्रे (1), बाधौ मरुतां न प्रयुक्ति (2),  
आ नो मित्रावरुणा नासत्या (3), द्यावा होत्राय पृथिवी ववृत्याः (4)

<sup>2</sup> त्वं होता मन्द्रतमो नो अध्वक् (1), अन्तर्देवो विदथा मर्त्येषु (2),  
पावकया जुह्वा वह्निरासा (3), अग्रे यजस्व तन्वं तव स्वाम् (4)

<sup>3</sup> धन्यां चित् हि त्वे धिषणा (1), वष्टि प्र देवान् जन्म (2), गृणते यजध्वै  
(3), वेपिष्ठो अङ्गिरसां यद्ध विप्रो (4), मधुच्छन्दो भनति रेभ इष्टौ (5)

<sup>4</sup> अदिद्युतत् स्वर्पाको विभावा (1), अग्रे यजस्व रोदसी उरूची (2),  
आयुं न (3), यं नमसा रातहव्या (4), अञ्जन्ति सुप्रयसं पञ्च जनाः (5)



[Five peoples: The peoples who have developed the powers of one or more of the five worlds namely matter, life-energy, mind, mahas or supermind and Ānanda; *su apāka*: see (6.12.2)]

**6.11.5:** The sacred grass has been plucked with prostration of surrender to the Agni (1). The ladle of the purification, full of the light-offering, has been set to its motion (2). The home has been reached in the house of Earth (3). The sacrifice is lodged like an eye in the sun (4).<sup>5</sup>

[*ghṛtavati*: light-offering; *ayāmsi*: set to motion;

*sruk*: ladle; *suvṛkti*: see (6.10.1)]

**6.11.6:** O Agni, with the gods kindling your fires (3), dispense to us (1), the Treasures, O son of force (4). Shining with light let us rush beyond the sin and the struggle (5). Agni is the priest of the call, Priest with many flame-armies (2).<sup>6</sup>

[*rāyaḥ*: treasures; felicities]

## 12. Agni

**Riṣhi:** Bharadvājaḥ Bārhaspatyaḥ

**6.12.1:** In the gated house

**6.12.2:** Man's spirit of fullness

**6.12.3:** Waker to knowledge

**6.12.4:** He conquers by our will

**6.12.5:** His light seen beyond deserts

**6.12.6:** Deliver us from bondage

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> वृ॒ञ्जे ह॒ यन्नम॑सा ब॒र्हिः अ॒ग्नौ (1), अ॒यामि॑ सु॒क् घृ॒तव॑न्ती सु॒वृ॒क्तिः (2),

अ॒म्य॒क्षि॒ सन्न॑ स॒दने॑ पृथि॒व्या (3), अ॒श्रायि॑ य॒ज्ञः सूर्ये॑ न च॒क्षुः (4)

<sup>6</sup> द॒श॒स्या नः॑ (1), पु॒र्वणी॑क हो॒तः (2), दे॒वेभि॑र॒ग्रे अ॒ग्निभिः॑ इ॒धानः॑ (3),  
रा॒यः सू॒नो सह॑सो (4), बा॒वसा॑ना अ॒ति स्र॑सेम वृ॒जन् ना॑हः (5)

**6.12.1:** O Agni, the whip (of swiftness), sacrifice to Earth and Heaven (2). (O Agni), (you are in) in the midmost of the gated house, the Priest of the call, king of sacred seat (1). This is the Son of Force in whom is the Truth (3). He stretches out from afar with his light like the Sun (4).<sup>1</sup>

**6.12.2:** O one with triple session (4), when a man sacrifices in you, O King, O Lord of sacrifice (2), when he does well his works in you (Agni) (1), like Heaven in its all-forming labour (3), then you perform the sacrifice whose offerings are man's spirit of fullness (6), and your speed is as if of a deliverer (5).<sup>2</sup>

[*maghāni*: (spirit of) fullnesses; plenitude of riches]

[triple session: Agni has three sessions with a human being to perfect him/her in the three planes of matter, life-energy and the mind;

*svapāka*: *su-apāka*: do the work (*apa*) well;]

**6.12.3:** (He is) a splendour (*rāṭ*) in the forest (2); most brilliant-forceful is (the speed of) his journeying (1). He is like a whip on the path (3), and ever he grows and blazes (4). He is like a smelter who does hurt to none (5). He is the Immortal who wakes of himself to knowledge (6). He cannot be turned from his way in the midst of the growths of the earth (7).<sup>3</sup>

**6.12.4:** Agni is hymned by our lauds in the house (1, 3), as if he is near to us (2). He feeds on the Tree (4), and conquers by our will like a war-horse (5). This shining Bull is adored by us with sacrifice like a father (6).<sup>4</sup>

<sup>1</sup> मध्ये होता दुरोणे बर्हिषो राट् (1), अग्निः तोदस्य रोदसी यजध्वै (2), अयं स सूनुः सहस्र ऋतावां (3), दूरात्सूर्यो न शोचिषा ततान (4)

<sup>2</sup> आ यस्मिन् त्वे स्वपाके (1), यजत्र यक्षद्राजन् (2), सर्वतातेव नु द्यौः (3), त्रिषधस्थः (4), ततरुषो न जंहौ (5), हव्या मधानि मानुषा यजध्वै (6)

<sup>3</sup> तेजिष्ठा यस्य अरतिः (1), वनेराट् (2), तोदो अध्वन् न (3), वृधसानो अद्यौत् (4), अद्रोघो न द्रविता (5), चैतति त्मन् अमर्त्यो (6), अवर्त्र ओषधीषु (7)

<sup>4</sup> सास्माकैभिः (1), एतरी न (2), शूषैरग्निः ष्वे दम् आ जातवेदाः (3), द्रवन्नो (4), बन्वन् क्रत्वा न अवा (5), उस्मः पितेव जारयायि यज्ञैः (6)

[Line 3: *jātavedāḥ*: Agni, the knower of all things born, *etarī na*: as if he is near to us, (5.41.10), as if he is walking on the way (towards us), (6.12.4)]

**6.12.5:** And now his splendours chant aloud (1). He hews (the path) with ease (2), and walks along the wideness of the earth (3). He is rapid in his race (4), and in a moment he is loosed speeding to the gallop (5). He is like a thief that runs (6). His light is seen beyond the desert places (7).<sup>5</sup>

[*viṣhitāḥ*: loosed; *ṛṇaḥ*: one who runs;]

**6.12.6:** O War-Horse, deliver us from the bondage (1). O Agni (you are) kindled with all your Fires (2); for you travel to the Riches (3), and scatter the forces of affliction and sorrow (4). May we revel in the rapture (5), strong with the strength of the Heroes, living a hundred winters (6).<sup>6</sup>

### 13. Agni

**Riṣi:** Bharadvājaḥ Bārhaspatyaḥ

**6.13.1:** Give us the waters

**6.13.2:** You are Bhaga

**6.13.3:** Speed the human towards the treasure

**6.13.4:** The word, utterance and sacrifice

**6.13.5:** Light which has become food for the wolf-foe

**6.13.6:** May we revel in rapture

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> अ॒धं स्म अस्य॑ प॒नय॑न्ति॒ भा॒सो (1), वृ॒था यत् तक्ष॑त् (2),  
अ॒नुया॑ति॒ पृथ्वी॑म् (3), स॒द्यो यः स्प॑न्द्रो (4), वि॒षितो॑ ध॒र्वीयान् (5),  
ऋ॒णो न ता॑युः (6), अ॒ति ध॑न्वा॒ राट् (7)

<sup>6</sup> स॒ त्वं नो॑ अ॒र्वन् नि॑दा॒या (1), वि॒श्वेभिः॑ अ॒ग्रे अ॒ग्निभिः॑ इ॒धानः॑ (2),  
वे॒षि रा॒यो (3), वि॒ या॑सि दु॒च्छुना॑ (4), म॒दैम॑ (5), श॒तहि॑माः सु॒वीराः॑ (6)

**6.13.1:** O felicitous Agni, all felicities are yours (1), and they grow wide from you like branches from a tree (2). O one adored (5), (come) quickly for (giving us) the Riches, and the desirable plenty (3), and for piercing of the Vṛtra demon, (to yield) the Rain of Heaven (4), and the flowing (*rītiḥ*) of the Waters (6).<sup>1</sup>

[*shrushṭi*: quickly, also in (10.21.3) (other meaning: hearing or inspired knowledge); *rītiḥ*: flowing; *viyanti*: grow wide;]

**6.13.2:** You are Bhaga (of the felicities) (1), and you pour on us the ecstasy (2), and take up your house in us, a pervading presence and a potent splendour (3). O Divine Agni, like Mitra (4), you are a feeder on the vast truth (5), and on the abundant joy and beauty (6).<sup>2</sup>

[*ā iṣhe*: pour;]

**6.13.3:** O Agni you are born of the Truth, O thinker and knower (4). As the Child of the Waters, you take pleasure in a man and speed him with the Treasure (5). (This person) becomes a master over beings (1), and in his might slays Vṛtra and becomes a seer (2). he recovers the plenitude of riches of the (hostile) Paṇi (3).<sup>3</sup>

[*sajoṣha*: take pleasure;

Paṇi: the hostile force who hoards the riches in the cave;

Lines 1,2: The devotee becomes the master and seer and he kills the demons. Recall that the human Angirasa seers become the equal of gods and help Indra in the killing of Vṛtra as described in (1.32, 1.33)

**6.13.4:** O Son of Force (1), the mortal who has reached to your intensity (3), by the word and the utterance and the altar (*vedi*) and the sacrifice (2), draws to him sufficiency of every kind of wealth, O Divine Agni (4), and walks on the way with his riches (5).<sup>4</sup>

<sup>1</sup> त्वद् विश्वा सुभग सौभगानि अग्ने (1), वि यन्ति वनिनो न वयाः (2), श्रुष्टि रयिः वाजो (3), वृत्रतूर्यं दिवो वृष्टिः (4), ईड्यो (5), रीतिः अपाम् (6)

<sup>2</sup> त्वं भगो (1), न आ हि रत्नमिषे (2), परिजमेव क्षयसि दस्मर्बर्चाः (3), अग्ने मित्रो न (4), बृहत् ऋतस्या असि क्षत्ता (5), वामस्य देव भूरैः (6)

<sup>3</sup> स सत्यतिः (1), शर्वसा हन्ति वृत्रमग्ने विप्रो (2), वि पणेः भर्ति वाजम् (3), यं त्वं प्रचेत ऋतजात (4), राय सजोषा नप्रापां हिनोषि (5)

<sup>4</sup> यस्तैः सूनो सहसो (1), गीर्भिः उक्थैः यज्ञैः (2), मर्तो निशितिं वेदि आनन्द (3), विश्वं स देव प्रति वा अरम् अग्ने धत्ते धान्यं (4), पत्यते वसव्यैः (5)

[Line 4: *dhatte aram*: draws the sufficiency; *dhānyam*: wealth; *nishitim*: intensity;]

**6.13.5:** O Agni, O Son of Force (2), for their growth, found for men (3), happy riches of inspiration with strength of its hero-keepers (1). You have created in your might (4), many herds (of light) (5), (which have become) now a food for the wolf and the foe and the destroyer (6).<sup>5</sup>

[*jasuraye*: destroyer; *āraye*: foe;

*vayaḥ*: food, (6.13.5), (1.127.8); growth, expansion, (1.66.2, 5.15.3 and many others); birds (8.74.14, 10.80.5) etc.)]

**6.13.6:** O Son of Force, become the vast speaker within us (1). O Agni, (become our) son (*toka*), give us the Son of our begetting, and all that is packed with the plenitudes (2). Let me enjoy satisfaction of fullness by my every word (3). May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters (4).<sup>6</sup>

[*viḥāyā vadmā*: vast speaker;

*pūrti*: satisfaction of fullness;

*tokam tanayam*: see (6.1.12)]

## 14. Agni

**Riṣhi:** Bharadvājaḥ Bārhaspatyah

**6.14.1:** Man takes pleasure in work and thought

**6.14.2:** Arranger of works

**6.14.3:** You safeguard in many ways

**6.14.4:** Master of beings

**6.14.5:** Rescues man from the one who binds

[Metre: Anuṣṭup (8, 4), 1-5, Shakvarī (8, 7), 6]

<sup>5</sup> ता नृभ्य आ सौश्रवसा सुवीरा (1), अग्रै सूनो सहसः (2), पुण्यसै धाः (3),  
कृणोषि यत् शर्वसा (4), भूरि पश्वो (5), वयो वृकाय आरये जसुरये (6)

<sup>6</sup> वज्रा सूनो सहसो नो विहाया (1), अग्रै तोकं तनयं वाजि नो दाः (2),  
विश्वाभिः गीर्भिः अभि पूर्तिमंश्यां (3), मदैम शतहिमाः सुवीराः (4)

6.14.1: When mortal man (2), by his musings (4), comes to take pleasure of work and thought (3), in Agni (1), he shines with light and is one Supreme (5). He receives the impulsion that leads him to safety (6).<sup>1</sup>

[*pra bhasat*: shines; *pūrvya*: supreme]

6.14.2: Agni is the thinker and knower (1), Agni is a mightiest arranger of works in an orderly way and a seer (2). In sacrifices, the groups of human beings (4), aspire to Agni, the Priest of the invocation (3).<sup>2</sup>

[*īlate*: aspires,]

6.14.3: Of many kinds are they who seek your safeguard (1), and strive with the Agni for his riches (2). Men breaking through the Destroyer (3), seek to overcome his lawless strength (5), by the order of their works (4).<sup>3</sup>

6.14.4: Agni gives to man a Master of beings (1,3), a Warrior who overbears the charge of the foe and (wins) the Waters (2). The enemies are afraid at his very sight (5), and scatter in panic from his puissance (4).<sup>4</sup>

[*ṛtī-saham*: who overbears the charge of the foe;

Line 1: Agni creates in man a power which plays the role of master of beings and warrior.]

<sup>1</sup> अग्रा (1), यो मर्त्यो (2), दुबो धियं जुजोष (3), धीतिभिः (4),  
भसन्नु ष प्र पूर्व्य (5), इषं वुरीतावसे (6)

<sup>2</sup> अग्निः इत् हि प्रचेता (1), अग्निः वेधस्तम ऋषिः (2),  
अग्निं होतारमीळते (3), यज्ञेषु मनुषो विशः (4)

<sup>3</sup> नाना ह्यग्रे अवसे (1), स्पर्धन्ते रायो अर्यः (2),  
तूर्वन्तो दस्युमायवो (3), ब्रतैः (4), सीक्षन्तो अब्रतम् (5)

<sup>4</sup> अग्निः (1), अप्साम् ऋतीषहं वीरं (2), ददाति सत्पतिम् (3),  
यस्य त्रसन्ति शवसः (4), संचक्षि शत्रवो भिया (5)

**6.14.5:** By means of knowledge, the god Agni (1), rescues mortal man from the binder (2). A forceful thing is the treasure of his riches, not surrounded by the adversary (3), unbesieged in its plenitudes (4).<sup>5</sup>

[*sahāva*: forceful thing; *avṛta*: unbesieged, not surrounded; *nida*: Binder; censor; powers which question man repeatedly about his capacity to go to the higher step in consciousness]

**6.14.6:** Same as (6.2.11).

## 15. Agni

**Riṣi:** Bharadvājaḥ Bārhaspatyaḥ, Āngirasaḥ Vītahavyaḥ

**6.15.1:** The Guest with the Word

**6.15.2:** Our Aspiration

**6.15.3:** Discernment

**6.15.4:** Speech has its Home in the Light

**6.15.5:** One Hewing the Way

**6.15.6:** He Enjoys Our Works

**6.15.7:** I Chant to Agni

**6.15.8:** Ever-wakeful Agni

**6.15.9:** You Pervade both Gods and Humans

**6.15.10:** He Sacrifices for Us

**6.15.11:** Intensity of Sacrifice

**6.15.12:** Path with Destruction to the Treasure

**6.15.13:** The Truth is in Him

**6.15.14:** Light that Makes Pure

**6.15.15:** Let Us Pass Beyond Stumblings

**6.15.16:** Lead the Sacrifice Perfectly

**6.15.17:** Churn Agni like Sage Atharvan

**6.15.18:** Be Born to Us

**6.15.19:** Make us keen with your light

[Metre: Jagatī (12, 4), 1-2, 4-5, 7-9; Shakvarī (8, 7), 3, 15; Atishakvarī (16/16/12/8/8), 6; Triṣṭup (11, 4), 10-14, 16, 19; Anuṣṭup (11, 4); 17, Bṛhatī (9, 4), 18;]

<sup>5</sup> अग्निर्हि विद्मनां (1), निदो देवो मर्तम उरुष्यति (2),  
सहावा यस्यावृतो रयिः (3), बाजेषु अवृतः (4)

[The mantrās 5, 10, 14 and 16 are also in the Taittiriya Samhita of Kṛṣṇa Yajur Veda.]

**6.15.1:** You must crown with the word (3), the guest waking in the dawn (1), Master of all these peoples (2). He is pure from his very birth (5). Surely he comes to us from heaven in his time (4). A child from the womb, eternally he feeds on all that is unfallen (6).<sup>1</sup>

**6.15.2:** In the forest of delight, the Bhrigus placed (the object of) our aspiration (2), with his high flame of light (3), like a friend well-confirmed in his place (1). And now, O Wonderful, be well-pleased in him who has cast to you the offering (4). You are magnified by wordings of your power from day to day (5).<sup>2</sup>

[*mahayase*: magnified; *prashatibhiḥ*: wordings of the power; *īdyaḥ*: (object of) our aspiration;]

**6.15.3:** Be in us the one whom the wolf cannot rend, the god who makes the discernment to grow in us (1). Be our deliverer from the enemy (*arya*) beyond and within us (2). O Son of Force, extend in mortals the Riches (3), the wide-spreading House, for the caster of the offering (4), for Bharadwaja, the wide-spreading House (5).<sup>3</sup>

[*chhardiḥ*: house]

**6.15.4:** You must crown the Carrier of offerings, the Traveller, the Godhead (Agni) (4). (He is) the guest shining with light, the godhead of the Sun-world (1). Agni, the Priest of man's invocation makes the path of yajña perfect (2). (Crown) with your acts of purification the Seer whose speech has its home in the Light (3).<sup>4</sup>

<sup>1</sup> इमम् षु वो अतिथिम् उषर्बुधं (1), विश्वासां विशां पतिम् (2), ऋजसे गिरा (3), वेति इत् दिवो (4), जनुषा कत् चिदा शुचिः (5), ज्योक्विन् अत्ति गर्भो यदच्युतम् (6)

<sup>2</sup> मित्रं न यं सुर्धितं (1), भृगवो दधुः वनस्पतौ ईड्यम् (2), ऊर्ध्वशोचिषम् (3), स त्वं सुप्रीतो वीतहव्ये अद्भुत (4), प्रशस्तिभिः महयसे दिवेदिवे (5)

<sup>3</sup> स त्वं दक्षस्य अवृको वृधो भूः (1), अर्यः परस्य अन्तरस्य तरुषः (2), रायः सूनो सहसो मर्त्येषु आ (3), छर्दिः यच्छ वीतहव्याय सप्रथो (4), भरद्वाजाय सप्रथः (5)

<sup>4</sup> द्युतानं वो अतिथिं स्वर्णरम् (1), अग्निं होतांरं मनुषः स्वध्वरम् (2), विप्रं न द्युक्षवचसं सुवृत्तिभिः (3), हव्यवाहम् अरतिं देवम् ऋजसे (4)



[*suvr̥ktibhiḥ*: acts of purification; *dyukṣha-vachasam*: speech which houses the light or which has its home in heaven]

**6.15.5:** He shines with the light that makes pure, the light that awakens to knowledge (1). (He) shines in beauty on the earth as if with a splendour of Dawn (2). He is as if one hewing his way in the march and battle of the shining Horse (3). He is like one athirst and luminously blazing, the ageless (Agni) (4).<sup>5</sup>

[*kṛpa*: light; *rurucha*: shines in beauty;  
*etasha*: steed; *āghṛṇe*: luminously blazing;]

**6.15.6:** Set Agni and again Agni to work with your fuel (1). Chant with your speech to the dear, the beloved Guest (2). Approach and set the Immortal alight with your words (3). A god, he enjoys in the gods our desirable things (4), a god, he enjoys our works in the gods (5).<sup>6</sup>

**6.15.7:** I chant to Agni that is kindled with the word for fuel (1), the Agni that is pure and makes pure (2). Agni is steadfast forever and marches in front in the Rite of the Path (3). We desire with his felicities him who knows all births (6), the Illumined, the Priest of the call (4), rich with many blessings, the harmless, the Seer (5).<sup>7</sup>

[*samidhā girā*: with the word for fuel; *gr̥ṇe*: chant]

**6.15.8:** O Agni, they have set you here as the Messenger (1,3), the Immortal in generation after generation, the carrier of offerings (2). (You are) protector of man and the Godhead of his prayer (4). Gods and mortals alike (5), sit with obeisance (7), before the all-pervading Master of the peoples, the ever-wakeful Agni (6).<sup>8</sup>

<sup>5</sup> पावकया यः चितयन्त्या कृपा (1), क्षामन् रुच उषसो न भानुना (2),  
तूर्वन् न यामन् एतशस्य नूरण (3), आ यो घृणे न ततृषाणो अजरः (4)

<sup>6</sup> अग्निमग्निं वः समिधा दुवस्यत (1), प्रियं प्रियं वो अतिथिं गृणीषणि (2),  
उष वो गीर्भिः अमृतं विवासत (3), देवो देवेषु वनते हि वार्य (4),  
देवो देवेषु वनते हि नो दुवः (5)

<sup>7</sup> समिद्धम् अग्निं समिधा गिरा गृणे (1), शुचिं पावकं (2), पुरो अध्वरे ध्रुवम्  
(3), विप्रं होतारं (4), पुरुवारम् अद्रुहं कविं (5), सुमैः ईमहे जातवेदसम् (6)

<sup>8</sup> त्वां दूतमग्ने (1), अमृतं युगेयुगे हव्यवाहं (2), दधिरे (3), पायुम् ईड्यम् (4),  
देवासश्च मर्तासश्च (5), जागृविं विभुं विशपतिं (6), नमसा नि षेदिरे (7)

**6.15.9:** O Agni, according to the laws of your works, you pervade both (1). You are the messenger of the Gods and range both the worlds (2). Since we have accepted your thinking and the right understanding that is yours (3), be to us our triple armour (of defence) (4), and benignant helper (5).<sup>9</sup>

[Line 1: both: gods and human beings;]

**6.15.10:** May we, who know not, come into touch with this great knower (2), with his true front and just walk and perfect vision (1). May he who knows all manifested things do sacrifice for us (3). May Agni voice our offering in the world of the Immortals (4).<sup>10</sup>

[*svañcham, su-añcham*: one who is true in his movement, (7.10.6), one with just walk]

**6.15.11:** You guard and bring safe to the other side (1), the man who has reached to the Thought for you, the Seer, O heroic fire (2). He has achieved the intensity of the sacrifice or its ascending movement (*uditim*) (3). You fill him with might and riches (4).<sup>11</sup>

**6.15.12:** O Agni, guard us from one who would imprison us (1). O One with the Force, guard us from faults (2). Along the path full of destructions may there come to you (3), the thousandfold delectable treasure (4).<sup>12</sup>

[Lines 3,4: Progress implies the destruction of physical and mental structures, which have proved useful in the earlier times, but are no longer valid now.]

<sup>9</sup> विभूषन् अग्न उभयाँ अनु ब्रता (1), दूतो देवानां रजसी समीयसे (2), यत् ते धीतिं सुमतिम् आवृणीमहे (3), अर्धस्मानः त्रिवरूथः (4), शिवो भव (5)

<sup>10</sup> तं सुप्रतीकं सुदृशं स्वञ्चम् (1), अविद्वांसो विदुष्टं सपेम (2), स यक्षद् विश्वा वयुनानि विद्वान् (3), प्र हव्यमग्निः अमृतैषु वोचत् (4)

<sup>11</sup> तमग्रे पासि उत तं पिपर्षि (1), यस्त आनन्दं कवयै शूर धीतिम् (2), यज्ञस्य वा निशितिं वा उदितिं वा (3), तमित् पृणक्षि शर्वसोत राया (4)

<sup>12</sup> त्वमग्रे वनुष्यतो नि पाहि (1), त्वमुं नः सहसावन् अवद्यात् (2), सं त्वा ध्वस्मन्वत् अभ्येतु पाथः (3), सं रयिः स्पृहयाय्यः सहस्री (4)

**6.15.13:** Agni, the Priest of the invocation, is a king and the Master in our house (1). All the births he knows, he is the Knower of all things born (2). (He is) strong to sacrifice, to the gods and mortals (3), let him sacrifice; the Truth is in him (4).<sup>13</sup>

**6.15.14:** O Agni, today you are summoning Priest of man's sacrifice (1). O Light that makes pure (2), today you come as a doer of worship (3). Today you grow all-pervading in your greatness (5). You worship with the things of the Truth (4). Today you carry our offerings, O ever-youthful Agni (6).<sup>14</sup>

**6.15.15:** Open your manifesting eye on our pleasant things which are well established (1). Let a man set you within him to sacrifice to Earth and Heaven (2). Protect us, O King of Riches, in our conquest of the plenitudes (3). O Agni, may we pass safe through all the stumbling-places (4). Let us pass beyond these things (5), pass safe in your keeping through them (6).<sup>15</sup>

[Line 1: *khyā*: reveal to us, focus your attention, (1.4.3)]

**6.15.16:** With your strong armies of flame (1), and along with the gods, with you as their leader, sit, O Agni (2,4), in the wool-flecked lair, where the Nest (*kulāyinam*) is ready and also the light-offering (3,5). Lead perfectly (*sādhu*) the sacrifice for the yajamāna, for the releaser of the Soma-delight (6).<sup>16</sup>

[*savitre*: for the releaser of the Soma-delight;

*yonim*: lair, abode;

Line 6: Sacrifice is a being and power; it is not a mere procedure]

<sup>13</sup> अग्निर्होता गृहपतिः स राजा (1), विश्वा वेदं जनिमा जातवैदाः (2), देवानामुत यो मर्त्यानां यजिष्ठः (3), स प्र यजताम् ऋतावां (4)

<sup>14</sup> अग्रे यद्य विशो अंध्वरस्य होतः (1), पावकशोचे (2), वेः त्वं हि यज्वां (3), ऋता यजासि (4), महिना वि यत् भूः (5), हुव्या बह यविष्ठ या तै अद्य (6)

<sup>15</sup> अभि प्रयांसि सुधितानि हि ख्यो (1), नि त्वा दधीत रोदसी यजध्वै (2), अवा नो मघवन् बाजसातौ अग्रे (3), विश्वानि दुरिता तरेम (4), ता तरेम (5), तवावसा तरेम (6)

<sup>16</sup> अग्रे विश्वेभिः स्वनीक (1), देवैः (2), ऊर्णावन्तं (3), प्रथमः सीद (4), योनिम् कुलार्पिनं धृतवन्तं (5), सवित्रे यज्ञं नय यजमानाय साधु (6)

**6.15.17:** The arrangers of works churn out (1), this Agni like Atharvan of old (2). In his zigzag walk (3), they led him who is free from ignorance (4), from the dusky nights (5).<sup>17</sup>

[Lines 1,2: See also (6.16.13) and (6.16.14)]

**6.15.18:** Be born to us in our all-forming labour for the coming of the Gods (1), and for our peace (2). Bring the gods to us (3), the Immortals, the builders of the growing Truth (4). Give the touch of the gods to our sacrifice (5).<sup>18</sup>

[*spr̥sha*: touch, (4.3.15, 4.4.2 etc)]

**6.15.19:** O Agni, O master of the house and people (1), we have fed you with our fuel and made you a vastness (2). Let the works of the house-master be unhalting (3). Make us utterly keen with your intense force of light (4).<sup>19</sup>

[*akarma*: make]

<sup>17</sup> इममु त्यम् (1), अथर्वत् अग्निं मन्थन्ति वेधसः (2),

यम् अङ्कयन्तम् (3), आनयन् अमूरं (4), श्याव्याभ्यः (5)

<sup>18</sup> जनिष्वा देववीतये सर्वताता (1), स्वस्तये (2),

आ देवान् वक्ष्मि (3), अमृतान् ऋतावृधौ (4), यज्ञं देवेषु पिस्पृशः (5)

<sup>19</sup> वयमु त्वा गृहपते जनानामग्रे (1), अकर्म समिधा बृहन्तम् (2),

अस्थूरि नो गार्हपत्यानि सन्तु (3), तिग्मेन नस्तेजसा सं शिशाधि (4)

## Anuvāka 2: Sūktās (16-23)

### 16. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyah

- 6.16.1: Agni as priest in human beings
- 6.16.2: Brings the gods to us, do worship
- 6.16.3: Tracks of the gods
- 6.16.4: Bharata, bringer of treasure
- 6.16.5: Desirables
- 6.16.6: Hear the Laud
- 6.16.7: Men meditating
- 6.16.8: Your Perfect Sight and Will
- 6.16.9: Wiser in Knowledge
- 6.16.10: Come for the Advent
- 6.16.11: Offering of Clarity (*ghṛta*)
- 6.16.12: Inspired Knowledge
- 6.16.13: Atharvan Churned You Out from the Lotus
- 6.16.14: Seer Dadhyang
- 6.16.15: Mighty One on the Paths
- 6.16.16: You Grow by the Moon-powers
- 6.16.17: Plant the Higher Discernment
- 6.16.18: Take Joy in Our Work
- 6.16.19: Conscious with Multiple Knowledge
- 6.16.20: Treasure Beyond Earthly Things
- 6.16.21: Stretched Out the Vast
- 6.16.22: *stoma*, *archa* and *gāya*
- 6.16.23: Messenger
- 6.16.24: Worship with sacrifice
- 6.16.25: Your Vision of Immortal Given to Mortals
- 6.16.26: Giver Becomes Best by Work
- 6.16.27: They Move to Universal Life
- 6.16.28: Agni Conquers for Us
- 6.16.29: Wide-seeing Agni
- 6.16.30: Guard Us from Sin and Calamity
- 6.16.31: Mortal of Evil Movements
- 6.16.32: Doer of Wickedness

6.16.33: Peace with its Wideness to Bharadwāja

6.16.34: Agni Kindled by our Offerings

6.16.35: Lightnings in the Imperishable

6.16.36: Bring the Word

6.16.37: You are Made by Our Force

6.16.38: Refuge of Our Peace

6.16.39: You Break the Cities

6.16.40: Bring him Like a New-born Child

6.16.41: Discoverer of Riches

6.16.42: Beloved Guest

6.16.43: Your Horses

6.16.44: Bear the Gods to Us

6.16.45: Agni of Bringers (Bharata)

6.16.46: Surrender

6.16.47: Offering Shaped by the Heart

6.16.48: Gods Kindle the Supreme Agni

[Metre: Vardhamāna Gāyatrī (6/7/8), 1, 6; Gāyatrī (8, 3), 2-5, 7-26, 28-45; Anuṣṭup (8, 4), 27, 47-48; Triṣṭup (11, 4), 46;]

[The mantrās 10, 11, 13, 14, 21, 39-43 are in TS also.]

6.16.1: O Agni (1), you are set here (3), as the Priest of the call in all the sacrifices (2); (you) are placed by the gods in the human being (4).<sup>1</sup>

[*hitah*: placed]

6.16.2: To the Great One, offer worship (2), with your rapturous tongues in the Rite of the Path (*adhvara*) (1). Bring the gods to us, do the sacrifice (3).<sup>2</sup>

[*vakshi*: bring; *yakshi*: perform yajña]

6.16.3: O Agni, arranger of works, by your revealing light (2), you know the tracks of the gods and their highways (1), in the sacrifice, O mighty of will (3).<sup>3</sup>

[*vedhaḥ*: arranger of works]

<sup>1</sup> त्वमग्ने (1), यज्ञानां होता विश्वेषां (2), हितः (3),

देवेभिः मानुषे जनै (4)

<sup>2</sup> स नो मन्द्राभिः अध्वरे जिह्वाभिः (1), यजा महः (2),

आ देवान् वक्षि यक्षि च (3)

<sup>3</sup> वेत्था हि वैधो अध्वनः पथश्च देव (1), अजसा अग्ने (2), यज्ञेषु सुक्रतो (3)

**6.16.4:** The Bringer of the Treasure (*bharata*) with his horses of swiftness (2), has aspired to you for a twofold bliss (*shunam*) (1,3). He has sacrificed in the sacrifices to the master of sacrifice (4).<sup>4</sup>

[Bharata: Aitareya Br. (39.23) mentions the coronation of the king Bharata, son of Duṣhyanta. It states that the seer Dirghatamas, son of Mamata, was the chief priest here. Obviously this Dushyanta is different from the one appearing in Kālidāsa's Shākuntala.

Note that *Bharatāḥ*, children of Bharata appears in the Vishvāmitra's hymns (3.33.11, 12). (SA) regards '*bharata*' both as name of seer and as the bringer of treasure in RV. In (3.53.12) Vishvāmitra's mantra (*brahma*) is said to protect the people of Bhārata, (*bhāratam janam*).]

**6.16.5:** O Agni, the multitude of these desirable things (1), are for Divodāsa, who presses the Soma (2), and for Bharadwāja, the giver of the offering (3).<sup>5</sup>

**6.16.6:** You are the Immortal messenger (1). Lend ear to the laud of the seer (3), and bring here the Divine People (2).<sup>6</sup>

**6.16.7:** The mortals deeply meditating (1), aspire to you, the God in the sacrifice (3), so that the godheads may come to them (2).<sup>7</sup>

[*iḷate*: aspire (to you);

*svādhyah*: *su-ādhyah*; deeply meditating; one in Right thought]

**6.16.8:** Bring into sacrifice your perfect sight and your will (1). Rich are your gifts (2), and in these is the joy of all who desire (3).<sup>8</sup>

**6.16.9:** You are the Priest of the call placed here in thinking man (1). (You are) his carrier with mouth of flame, wiser in knowledge than he (the man) (2). O Agni, sacrifice to the people of heaven (3).<sup>9</sup>

<sup>4</sup> त्वामीळे अथ द्विता (1), भरतो वाजिभिः (2), शुनम् (3),

ईजे यज्ञेषु यज्ञियम् (4)

<sup>5</sup> त्वमिमा वार्या पुरु (1), दिवोदासाय सुन्वते (2), भरद्वाजाय दाशुषे (3)

<sup>6</sup> त्वं दूतो अमर्त्य (1), आ ब्रह्मा दैव्यं जनम् (2), शुण्वन् विप्रस्य सुष्टुतिम् (3)

<sup>7</sup> त्वामग्ने स्वाध्यो मर्तासो (1), देववीतये (2), यज्ञेषु देवमीळते (3)

<sup>8</sup> तव प्र यक्षि संदृशमुत क्रतुं (1), सुदानवः (2), विश्वे जुषन्त कामिनः (3)

<sup>9</sup> त्वं होता मनुर्हितो (1), बहिरासा विदुष्टरः (2), अग्ने यक्षि दिवो विशः (3)

**6.16.10:** Come, O Agni, for the advent (1). Voiced by the word, come for the gift of the offering (2). Sit on the grass of the altar, O the Priest of our invocation (3).<sup>10</sup>

[This is first mantra of Sāma Veda;  
*barhiṣhi*: the grass (near the altar);]

**6.16.11:** O Angiras, by our fuel (1), we make you to grow and also by our offering of the clarity (2). Flame into a vast light, O ever-youthful Agni (3).<sup>11</sup>

[*ghṛta*: offering of clarity, the light-offering]

**6.16.12:** O God, you illumine towards us (2), a wide light of inspired knowledge (1), and the vastness of a perfect force, O Agni (3).<sup>12</sup>

**6.16.13:** O Agni, Atharvan churned you out from the Lotus (1), from the head of every chanting sage (2).<sup>13</sup>

[Lines 1,2 (alt.): Atharvan churned you out, from the Lotus of the head of every chanting sage.

See also (6.15.17). Here is the earliest mention of the tantric experience of the subtle lotus in the head. See also (6.48.5).

Pushkara (lotus) is mentioned in (7.33.11), related to the birth of Vasishṭha.]

**6.16.14:** And Dadhyang too, the Seer, Atharvan's son (1), kindled you, a slayer of the Vṛtra and shatterer of his cities (2).<sup>14</sup>

[*īdhe*: kindled;]

<sup>10</sup> अ॒ग्न आ या॑हि वी॒तये॑ (1), गृ॒णानो॑ ह॒व्यदा॑तये (2),  
नि॒ होता॑ स॒त्सि ब॒र्हिषि॑ (3)

<sup>11</sup> तं त्वा॑ स॒मिद्भिः॑ अ॒ङ्गिरो॑ (1), घृ॒तेन॑ व॒र्धयाम॑सि (2), बृ॒हत् शौ॑चा यवि॒ष्ट्य (3)

<sup>12</sup> स नः॑ पृथु॒ श्रवा॑य्यम् (1), अ॒च्छां दे॒व वि॒वास॑सि (2),  
बृ॒हत् अ॒ग्ने सु॒वीर्य॑म् (3)

<sup>13</sup> त्वा॒मग्ने॑ पु॒ष्करा॑त् अ॒धि अथ॑र्वा निः अ॒मन्य॑त (1),  
मू॒ध्रो वि॒श्वस्य॑ वा॒घतः॑ (2)

<sup>14</sup> तमु॑ त्वा द॒ध्यङ् ऋ॒षिः पु॒त्र ई॒धे अथ॑र्बणः (1), वृ॒त्रह॑णं पु॒रंद॒रम् (2)



**6.16.26:** Let the giver be the best by work of the will (1).

Winning you today he becomes one overflowing with affluence (2).

Even though he/she is a mortal, she shall taste the perfect purification (*suvṛktim*) (3).<sup>26</sup>

[The human giver of gifts ascends to high levels of opulence by the works impelled by the will of Agni. When the devotee wins Agni's favour, he overflows with affluence.]

**6.16.27:** These are your men whom you guard, O Agni (1);

they find the speed of your impulse and move to universal Life (2).

(They are) fighters piercing through the armies of the enemy (3),

fighters conquering the armies of the enemy (4).<sup>27</sup>

[Line 3 & 4: (alt.) piercing through the enemies who war against them.

*arātīḥ*: hostiles; enemy forces;

*aryah*: fighters; *ūtaḥ*: whom you guard;]

**6.16.28:** Let Agni with his keen energy of light (1), overwhelm every devourer (2). Agni conquers for us the riches (3).<sup>28</sup>

[*atṛiṇam*: devourer]

**6.16.29:** O wide-seeing Agni, God who knows all things born (2),

bring to us the treasure with its strength of the Heroes (1).

O mighty of will, slay the demon-keepers (*rakṣhāmsi*) (3).<sup>29</sup>

**6.16.30:** O God who knows all things born (2), guard us from sin (1), and from him that works calamity (3). O Seer of the Word, protect us (*rakṣhā*) (4).<sup>30</sup>

<sup>26</sup> कृत्वा दा अस्तु श्रेष्ठो (1), अद्य त्वा बन्वन् सुरेष्णाः (2),

मर्ते आनाश सुवृक्तिम् (3)

<sup>27</sup> ते ते अग्रे त्वोता (1), इषयन्तो विश्वमायुः (2),

तरन्तो अर्यो अरांतीः (3), बन्वन्तो अर्यो अरांतीः (4)

<sup>28</sup> अग्निः तिग्मेन शोचिषा (1), यासद् विश्वं न्यत्रिणम् (2),

अग्निर्नो वनते रयिम् (3)

<sup>29</sup> सुवीरं रयिमा भरु (1), जातवेदो विचर्षणे (2),

जहि रक्षांसि सुक्रतो (3)

<sup>30</sup> त्वं नः पाहि अंहसो (1). जातवेदो (2), अधायुतः (3),

रक्षा णो ब्रह्मणस्कवे (4)

[Note the difference between the 2 words *rakṣhā* and *rakṣhāmsi*; *rakṣhā*: protect us; *rakṣhāmsi*: demons; *rakṣhaḥ*: demons, (10.87.10, 4.3.14)]

**6.16.31:** The mortal of evil movements (1), who gives us over to be killed (2), guard us, from him and his evil, O Agni (3).<sup>31</sup>

**6.16.32:** O God, repulse on every side with your tongue (of flame) (1), that doer of wickedness (2). (Oppose) the mortal who would slay us (3).<sup>32</sup>

**6.16.33:** Extend to Bharadvāja the peace with its wideness (1), O forceful (2). Extend to him the desirable riches, O Agni (3).<sup>33</sup>

[*sapraṭhaḥ sharma*: peace with its wideness; the wide-spreading house of refuge]

**6.16.34:** Agni is the seeker of the treasure (2). Agni is kindled and brilliant, and fed with our offerings (4). Let Agni slay the encircling Adversaries (1), with his flame of illumination (3).<sup>34</sup>

[Note that Agni, within us, seeks the treasure for us]

**6.16.35:** Let him become the father of the Father in the womb of the Mother (1). Let him break out into lightnings in the Imperishable (2). Let him take his seat in the native home of the Truth (3).<sup>35</sup>

[*vi-didyutāno*: shine wide, (3.7.4); break into lightnings; *didyu*: lightning, (1.71.5)]

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<sup>31</sup> यो नो अग्रे दुरेव आ मर्तो (1), बधाय दाशति (2),  
तस्मान्नः पाहि अंहसः (3)

<sup>32</sup> त्वं तं दैव जिह्या परि बाधस्व (1), दुष्कृतम् (2),  
मर्तो यो नो जिघांसति (3)

<sup>33</sup> भरद्वाजाय सप्रथः शर्म यच्छ (1), सहन्त्य (2), अग्रे वरेण्यं वसु (3)

<sup>34</sup> अग्निर्वृत्राणि जह्वनद् (1), द्रविणस्युः (2), विपन्यया (3),  
समिद्धः शुक्र आहुतः (4)

<sup>35</sup> गर्भे मातुः पितृष्पिता (1), विं-दियुतानो अक्षरे (2),  
सीदन् ऋतस्य योनिमा (3)

**6.16.36:** O wide-seeing Agni, God who knows all things that are born (2), bring us the Word with its issue (1). (Bring us) the Word whose light shines in Heaven (3).<sup>36</sup>

**6.16.37:** (O Agni), you are made by our force (3); we come to you of the rapturous vision (1), (we come) bringing our offerings for your pleasure (2). We release towards you, our words, O Agni (4).<sup>37</sup>

**6.16.38:** Like men those take refuge in the shade (1), we have arrived to the refuge of your peace (3), there where you blaze with light (2), and are a vision of gold, O Agni (4).<sup>38</sup>

[*upaghr̥ṇeh*: blaze with light]

**6.16.39:** You are like a fierce fighter shooting arrows (1), and like a sharp-horned Bull (2).

O Agni, you break the cities (of the hostiles) (3).<sup>39</sup>

**6.16.40:** They bring him (Agni) like a beast of prey (1); like a new-born child, they bear him in their hands (2).

Agni performs perfectly the pilgrim-yajña for the peoples (3).<sup>40</sup>

[*su-adhvaram*: one who is a perfect guide for the performance of yajna]

**6.16.41:** Bring to us this great discoverer of riches (2).

Bring the god for the advent of the gods (1).

Let him take his seat in his own native home (3).<sup>41</sup>

[*bharatā*: bring]

<sup>36</sup> ब्रह्म प्रजावत् आ भर (1), जातवेदो विचर्षणे अग्ने (2),  
यत् दीदयद् दिवि (3)

<sup>37</sup> उप त्वा रण्वसंहशं (1), प्रयस्वन्तः (2), सहस्कृत (3),  
अग्ने ससृज्महे गिरः (4)

<sup>38</sup> उप छायामिव (1), घृणेः (2), अगन्म शर्म ते वयम् (3),  
अग्ने हिरण्यसंहशः (4)

<sup>39</sup> य उग्र इव शर्यहा (1), तिग्मशृङ्गो न वंसंगः (2),  
अग्ने पुरो रुरोजिथ (3)

<sup>40</sup> आ यं हस्ते न खादिनं (1), शिशुं जातं न बिभ्रति (2),  
विशामग्निं स्वध्वरम् (3)

<sup>41</sup> प्र देवं देववीतये (1), भरता वसुवित्तमम् (2), आ स्वे योनौ नि षीदतु (3)

**6.16.42:** In Agni is born to you (1), the felicitous one, the master of your House (3). Sharpen to his intensity the beloved guest (2).<sup>42</sup>

[*jātavedasi*: Agni who knows all things born]

**6.16.43:** O Agni, yoke those horses of yours (1), that do well the work, O god (2).

(They) can bear you sufficient for our passion (3).<sup>43</sup>

[*manyave*: intense mental passion, wrath]

**6.16.44:** Come to us (1), bear towards us the Gods so that they may eat our pleasant offerings (2), and drink our Soma-delight (3).<sup>44</sup>

[*vītaye*: for the eating, (5.26.2); for the advent, (6.16.10) etc.]

**6.16.45:** Upward burn, O Agni of the Bringers (1), shine brightly with your incessant flame (2). Spread wide your light, O ageless power (3).<sup>45</sup>

[*ut shocha*: upward burn; *vibhāhi*: spread wide the light;]

**6.16.46:** Let the mortal who would serve the God with his works in the advent (of the god) (1), aspire, bringing his offering to the Agni in the Rite of the Path (2). Let him with uplifted (or, outstretched) hands and with obeisance of surrender (*namasā*) (4), make shine (5), the summoning Priest of Earth and Heaven, the Agni of true sacrifice (3).<sup>46</sup>

[*satya-yajam*: (the fire of) true sacrifice; one who worships the Truth with sacrifice; *duvasyet*: serve with works; *adhvare*: in the pilgrim-rite, the rite of the path]

<sup>42</sup> आ जा॒तं जा॒तवे॑दसि (1), प्रि॒यं शि॑शी॒त अ॒तिथि॑म् (2),  
स्यो॒न आ गृ॑ह॒पति॑म् (3)

<sup>43</sup> अ॒ग्ने यु॑क्ष्वा हि ये तव अ॒श्वासो॑ (1), दे॒व सा॒धवः॑ (2),  
अ॒रं ब॑ह॒न्ति म॒न्यवे॑ (3)

<sup>44</sup> अ॒च्छा नो॒ या॒हि (1), आ ब॑हा॒ अभि॑ प्रया॑सि वी॒तये॑ (2),  
आ दे॒वान् त्सो॑मपी॒तये॑ (3)

<sup>45</sup> उ॒दग्ने॑ भा॒रत॑ (1), यु॒मत् ज॑स्रेण॒ दवि॑द्युतत् (2), शो॒चा वि॒ भा॑हि अ॒जर॑ (3)

<sup>46</sup> वी॒ती यो दे॒वं म॒र्तो दु॒वस्ये॑त् अ॒ग्निम् (1), ई॒ळी॒त अध्व॑रे ह॒विष्मा॑न् (2),  
हो॒ता॒रं स॒त्यय॑जं॒ रोद॑स्योः (3), उ॒त्ता॒नह॑स्तो नम॒सा (4), वि॒वासे॑त् (5)

**6.16.47:** O Agni, by the illumining word (1), we bring to you (3), an offering that is shaped by the heart (2). Let there be born from it, your impregnating bulls and your heifers (4).<sup>47</sup>

[*ukṣhaṇa*: impregnating; *ṛṣhabha*: bull which indicates the power of diffusing the energies, generating and integrating its powers; *vashā*: heifers, the energies which help the powers of bull]

**6.16.48:** The Gods kindle the supreme Agni (1). The Riches are brought (3), by the Horse of swiftness (5); and the demon-keepers are pierced (4). (Agni is) most strong to slay Vṛtra (2).<sup>48</sup>

[*agriyam*: supreme]

## 17. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.17.1:** Wide herds of light

**6.17.2:** Thoughts as carriers of light

**6.17.3:** Made the sun to manifest

**6.17.4:** You became vast being joyful

**6.17.5:** Moved the hill

**6.17.6:** Mature milk from immature cows

**6.17.7:** Propped up the wide heaven

**6.17.8:** Gods placed you as the sole (*ekaḥ*) strength

**6.17.9:** Universal life

**6.17.10:** Shattered Ahi

**6.17.11:** The three streams

**6.17.12:** Released the waters of obstructed rivers

**6.17.13:** Our new hymn

**6.17.14:** The bringer of treasure (*bharat-vāja*)

**6.17.15:** Blissful for hundred years

[Metre: Triṣṭup (11, 4), 1-14; Dvipadā Triṣṭup (11, 2), 15;]

<sup>47</sup> आ ते अग्र ऋचा (1), हविः हृदा तृष्टं (2), भिरामसि (3),  
ते ते भवन्तु उक्षणं ऋषभासौ वशा उत्त (4)

<sup>48</sup> अग्निं देवासौ अग्रियम् इन्धते (1), वृत्रहन्तमम् (2),  
येना बसून्याभृता (3), तूळ्हा रक्षांसि (4), वाजिना (5)

**6.17.1:** O Fierce one, drink the Soma (with which) (1), you illumined herds of the wide and the great light, O Indra who is hymned (2). O Violent one and thunder-armed, you have slain (3), all the unfriendly Vṛtra-demons by your strength (4).<sup>1</sup>

[*vi vadhiṣha*: slain; *tarda*: to illumine (S);  
*ūrvam*: wide, (4.2.17)]

**6.17.2:** Protect us, O remover of foes and a passer of all barriers (1). He is mighty and makes the thoughts to be carriers of Light (2). He is the bearer of Vajra and the breaker of the pen of ray-cows (stolen by hostiles) (3). O Indra with the steeds (4), you cut out (for us) the plenitude with a rich variety (5).<sup>2</sup>

[*shipra*: light, (5.54.11); *shipi*: ray of light (MW),

*tarutraḥ*: a passer of barriers, (6.1.11);

*trndhi*: cut out, (5.12.2), (6.53.5), also in next verse;

Line 4: 'you cut out the plenitude from the hill where it is guarded by the hostiles'. A similar idea is in (5.12.2), which has the word *trndhi*; Note the connection to the epithet *gotrabhit*.]

**6.17.3:** Protect us as of old and be joyful (1). Hear the hymn and increase (in us) by the words (2). Make manifest the Sun (3). Nourish us with the impelling forces (4). Slay the foe, release out the cows, O Indra (5).<sup>3</sup>

[Line 1: 'Drink (*pāhi*) the Soma as of old' (S). He renders '*pāhi*' in the earlier verse in the same way.

Line 3: The Sun (or entire knowledge) is hidden in the (symbolic) subconscious ocean by the Vṛtra and Vala foes. (3.39.5) declares that Indra found the Sun dwelling in darkness, (*sūryam viveda tamasi kṣhiyantam*). This idea is again mentioned in line 1 of (6.17.5).

<sup>1</sup> पिबा सोममभि यमुगं (1), तर्द ऊर्वं गव्यं महिं गृणान इन्द्र (2),  
वि यो धृष्णो वधिषो वज्रहस्त (3), विश्वा वृत्रम् अमित्रिया शवोभिः (4)

<sup>2</sup> स ई पाहि य ऋजीषी तरुत्रो (1), यः शिप्रवान् वृषभो यो मंतीनाम् (2),  
यो गौत्रभिद् वज्रभृद् (3), यो हरिष्ठाः स इन्द्र (4),  
चित्राँ अभि तृन्धि वाजान् (5)

<sup>3</sup> एवा पाहि प्रतया मन्दतु (1), त्वा श्रुधि ब्रह्म वावृधस्व उत गीर्भिः (2),  
आविः सूर्यं कृणुहि (3), पीपिहि इषो (4), जहि शत्रून् अभि गा इन्द्र तृन्धि (5)

The same idea is mentioned in the symbolic anecdote of Hayagrīva, who recovered the lost Veda lying hidden in the subconscious ocean (Mahābhārata, Shānti Parva, Nārāyaṇākhyena, adhyāya 357). Recall that Veda has to be recited. Hayagrīva is the deity with the neck of a horse, a special power of life-energy (*prāṇa*) that can handle the power needed for recitation.]

6.17.4: O master of self-law, O Indra, you become vast by being joyful (1). O Luminous one, drink the Soma and diffuse your energy (2). You are mighty, opulent and have strengths free of all limits (3). O overcomer of foes, may the rapturous Soma make you blissful (4).<sup>4</sup>

[*svadhāvaḥ*: master of self-law, (5.3.5)]

6.17.5: You did make the Sun and Dawn to shine in your rapture (1), breaking the firm places (2). You did move from its foundation (4), the great hill that enveloped the ray-cows, O Indra (3).<sup>5</sup>

[*mandasāna*: rapture, (5.60.7), (5.50.10);

*svāt sadasaḥ pari*: from its own place, the foundation;]

6.17.6: By your will-power and by your deeds (1), you have developed the mature (milk) in the immature (udders) through your powers (2). You have opened the strong doors (*dura*) for the ray-cows (to come out) (3). Associated with the Angirasa (seers), you have liberated the ray-cows to go up to the wideness (4).<sup>6</sup>

6.17.7: You have filled the wide earth, with your great deeds (1). O Indra, the mighty one, you have propped up the vast heaven (2). You have sustained the heaven and earth, whose children are the gods (3). As of old, the two strong ones (*yahvī*) are the mothers of the truth-in-movement (*ṛtasya*) (4).<sup>7</sup>

<sup>4</sup> ते त्वा मदा बृहदिन्द्र स्वधाव (1), इमे पीता उक्षयन्त युमन्तम् (2), महाम् अनूनं तवसं विभूतिं (3), मत्सरासौ जर्हन्त प्रसाहम् (4)

<sup>5</sup> येभिः सूर्यमुषसं मन्दसानो अवासयो (1), अपं दृब्धानि दद्र्वत् (2), महामद्रिं परि गा इन्द्र सन्तं (3), नुत्था अच्युतं सदसस्पति स्वात् (4)

<sup>6</sup> तव क्रत्वा तव तद् दंसनाभिः (1), आमासु पक्वं शच्या नि दीधः (2), और्णोः दुरं उस्त्रियाभ्यो वि दृब्धा (3), उत् उर्वात् गा असृजो अङ्गिरस्वान् (4)

<sup>7</sup> पप्राथ क्षां महि दंसो वि उर्वीम् (1), उप धाम् ऋष्वो बृहदिन्द्र स्तभायः (2), अधारयो रोदसी देवपुत्रे (3), प्रत्ने मातरा यद्ही क्रतस्य (4)

[Recall that *rodasī* represents earth and heaven as two nourishing mothers]

**6.17.8:** O Indra, all the gods placed you in front (1), in the battle, as their sole strength (2). When the undivine forces assailed the deities (3), then (the Maruts) supported Indra (in the battle) for the gain of the light of the Sun (4).<sup>8</sup>

[*svarṣhāta*: *svaḥ-sāta*: gain of the light, (6.33.4);

*abhi-auhiṣṭa*: assailed (S), (occurs only once)]

**6.17.9:** When Indra, the universal life, struck down the assailing Ahi to the sleep (of death) (2), then the heaven bowed down to you (*apa anamat*) in the two-fold fear of your own (*svasya*) Vajra and of your wrath (1).<sup>9</sup>

**6.17.10:** O Fierce (Indra), Twashtri constructed for you, the mighty one, the thousand-edged, the hundred-stepped thunderbolt (1). O Indra, with that (Vajra) you completely shattered Ahi (3). (Ahi) had an utter desire for supremacy, he was assailing and loud shouting (2).<sup>10</sup>

[*navatam*: loud-shouting (S), (occurs only once)]

**6.17.11:** All the Maruts of common delight increase you (1). Pūṣhan and Viṣṇu (3), integrated (*pachat*) a hundred strengths for you (2). May the three streams (*sarāmsi*) of the rays (Soma) which are intoxicating rush to you for the killing of Vṛtra (4).<sup>11</sup>

[The phrase *pachat vṛṣhabha* or *pachat mahiṣa* occurs in (10.28.3), (10.27.2), (5.29.7). S renders line 2 as 'three hundred buffaloes were

<sup>8</sup> अध त्वा विश्वे पुर इन्द्र देवा (1), एकं तवसं दधिरे भराय (2),  
अदेवो यत् अभि औहिष्ठ देवान् (3), स्वर्षाता वृणत इन्द्रमत्रं (4)

<sup>9</sup> अध द्यौश्चित् ते अप सा नु वज्राद् द्वित अनमद् भियसा स्वस्य मन्योः  
(1), अहिं यदिन्द्रो अभि ओहसानं नि चित् विश्वायुः शयथै जघान (2)

<sup>10</sup> अध त्वष्टा ते मह उग्र वज्रं सहस्रभृष्टिं बवृतत् शताश्रिम् (1),  
निकामम् अरमणसं येन नवन्तम् (2), अहिं सं पिणक् ऋजीषिन् (3)

<sup>11</sup> वर्धान् यं विश्वे मरुतः सजोषाः (1), पचत् शतं महिषान् इन्द्र तुभ्यम्  
(2), पूषा विष्णुः (3), त्रीणि सरांसि धावन् वृत्रहणं मदिरम् अंशुमस्मै (4)



cooked for Indra'. Recall that Indra is a non-physical force and does not need any earthly food, rice or meat.

*pachaḥ* has to be rendered in the psychological sense of, 'being matured'.

*amshu*: ray (8.72.2);

The three streams stand for the energies of the three lower planes, matter, life and mind or the three higher energies (*tridhātu*)

**6.17.12:** You have released the waters of the greatly obstructed and arrested rivers to run freely with billows (1). You made them flow in appropriate paths (2). You made the waters in the low-regions (*nīchīḥ*) to reach the ocean (3).<sup>12</sup>

[*kṣhodaḥ*: running (water), (1.65.3);

Line 3 indicates that we are not dealing with physical rivers. Ordinary waters in a low region cannot reach the ocean.]

**6.17.13:** O Indra, you are the maker of all things (1). You are great, fierce, non-decaying and giver of strengths (2). You are full of hero-power; you have the perfect weapon, the auspicious thunder bolt (3). May our new soul-thought (*brahma*) turn your protection towards us (4).<sup>13</sup>

**6.17.14:** O Indra, establish in the luminous sages (2), the plenitude, inspired hearing, impulsion and felicities (1). O Indra, (establish) (seer) Bharadvāja among the gods (*nṛvata*) and the persons of wisdom (3). O Indra, protect us (*edhisma*) in our journey beyond (*pārye*) the heaven (of mind) (*divi*) (4).<sup>14</sup>

[*bharadvāje*: the bringers of treasures; name of seer]

- 
- <sup>12</sup> आ क्षोदो महि वृतं नदीनां परिष्ठितम् असृज ऊर्मिम् अपाम् (1),  
तासामनु प्रवतं इन्द्र पन्थां (2), प्र आर्दयो नीचीः अपसः समुद्रम् (3)
- <sup>13</sup> एवा ता विश्वा चक्रुवांसम् इन्द्रं (1), महाम् उग्रम् अजुर्यं सहोदाम् (2),  
सुवीरं त्वा स्वायुधं सुवज्रम् (3), आ ब्रह्म नव्यमवसे ववृत्यात् (4)
- <sup>14</sup> स नो वाजाय श्रवस इषे च राये (1), धैहि युमतं इन्द्र विप्रान् (2),  
भरद्वाजे नृवतं इन्द्र सूरीन् (3), दिवि च स्मैधि पार्ये न इन्द्र (4)

6.17.15: May we conquer the plenitude that is founded by the divine (1). May we be blissful for a hundred winters endowed with the strengths of the heroes (2).<sup>15</sup>

[*sanema*: may we conquer, (1.73.5);

*devahitam*: that which is founded by the divine, (5.42.4)]

## 18. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.18.1: Might spread all over

6.18.2: Sole one to work amidst human doers

6.18.3: Do you have this superlative power?

6.18.4: All your powers are true

6.18.5: Ancient friendship between gods and humans

6.18.6: Invoked by mantra to be born in man

6.18.7: Human beings with immortal names

6.18.8: He is never perplexed

6.18.9: Conquer the crooked knowledge of the demons

6.18.10: One with great sound

6.18.11: Felicities of a hundred paths

6.18.12: No one excels him in knowledge

6.18.13: Devotees Āyu, Turvayāna and others

6.18.14: The greatest seer among seers (*kavi*)

6.18.15: Do that which is yet undone

[Metre: Triṣṭup (11, 4)]

6.18.1: Laud Indra, whose might is spread all over (1). (He is) the conqueror, is unconquered, one called by many (2), invincible, fierce and he puts forth overwhelming force (3). Increase him, the showerer, with these words (of mantrās) for the sake of men who see (men of vision) (4).<sup>1</sup>

[*vanvat*: conquering, (6.12.4), (6.16.20), (6.16.26);

*avāta*: unconquered, (6.16.20);

*sahamānāḥ*: puts forth over-whelming force, (6.6.10);

*charṣaṇinām*: men of vision, (6.1.8) & others]

<sup>15</sup> अया वाजं देवहितं सनेम् (1), मदैम शतहिमाः सुवीराः (2)

<sup>1</sup> तमु घुहि यो अभिभूत्योजा (1), वन्वत् अवातः पुरुहूत इन्द्रः (2),  
अषाब्धमुग्रं सहमानम् (3), आभिः गीर्भिः वर्ध वृषभं चर्षणीनाम् (4)

**6.18.2:** He is ever the combatant, the warrior, engaged in battle (1). (He is) the one who enjoys with the sacrificer, the helper of many, one with the roaring sound and the remover of foes (2). He stirs up great dust (in his movements) (3). He is the sole one (to do work) among the human doers of action (4); he is a master of strength (5).<sup>2</sup>

[*rjīṣhī*: remover of foes, (1.32.6), (5.40.4);

*satvā*: warrior (4.13.2); donor (S);

Line 4: All actions done by all persons are really done by Indra.]

**6.18.3:** You have quickly humbled the Dasyus (1); you are the sole one who has conquered (from the hostiles) on behalf of the (Āryan) doers of action (2). O Indra, do you, indeed have this superlative power or not (3)? (If so) manifest it at proper times (4).<sup>3</sup>

[*svit*: indeed; *avanoḥ*: you did conquer, (10.69.10);

*ṛtutha*: in the appropriate time, (6.9.3)]

**6.18.4:** I think that you are one with many births (2), most strong among the strong, most swift among the swift ones in the journey (3). All your powers are true (*sat*) (1). You are most fierce among the fierce; you are most mighty among the mighty (4). You are unassailable by those who are swift to violence (5).<sup>4</sup>

[*turasya*: swift, (5.43.9);

Line 5: I have followed (S); S derives *radhra* from *radh* which means 'violence'.]

**6.18.5:** Let there be that ancient friendship between you, gods and us (1). (For the sake of) the Angirasas who spoke aright the word (2), certainly, you did make to fall that which was fixed (3). You slew (*han*) Vala as he rushed against you, achiever of works (4); you did make to swing open all the doors of the city (5).<sup>5</sup>

<sup>2</sup> स युध्मः सत्वा खजकृत् (1), समद्रा तुविम्रक्षो नदनुमान् कंजीषी (2), बृहद्रैणुः च्यवनो (3), मानुषीणाम् एकः कृष्टीनाम् अभवत् (4), सहावा (5)

<sup>3</sup> त्वं ह नु त्यत् अदमायो दस्युन् (1), एकः कृष्टीः अवनोः आर्याय (2), अस्ति स्विन्नु वीर्यं तत्त इन्द्र न स्विदस्ति (3), तदतुथा वि वौचः (4)

<sup>4</sup> सत् इत् हि तै (1), तुविजातस्य मन्ये (2), सहः सहिष्ठ तुरतस्तुरस्य (3), उग्रमुग्रस्य तवसस्तवीयो (4), अरध्रस्य रध्रतुरो बभूव (5)

<sup>5</sup> तन्नः प्रत्नं सख्यमस्तु युष्मे (1), इत्था वदद्भिः बलम् अङ्गिरोभिः (2), हन् अच्युतच्युत् (3), दस्म इषयन्तम् ऋणोः (4), पुरो वि दुरो अस्य विश्वाः (5)

[Line 3: refers to the riches stolen by hostiles and kept in midworld. Indra brings them down to earth;

*han* in line 3, *vala* in line 2 are used in translating line 4;

*iṣhayanta*: rushing (against you), speeding on the way, (2.2.11);

*rṇoh*: in movement;

*aṅgirobhiḥ*: (human) angirasa seers]

**6.18.6:** He, Indra, is fierce and a maker of rulers (2). In the great battle with the Vṛtra (foes) (3), he is invoked with the words (of mantra) for helping us (1). (He is invoked) for the gain of the gods as his children (*toka*) and successors (*tanaya*) (of knowledge), he the thunder-bearer (4). In battles, he is regarded with great reverence (5).<sup>6</sup>

[Line 5: due to S]

**6.18.7:** With his might, the births of the human beings with immortal names (1), have been spread wide (2). Along with his light, might, riches (or felicities) and strength (3), he, the strongest godhead, dwells in the same abode (as the men) (4).<sup>7</sup>

[Line 2: *ati pra sarsre*: spread, wide; *majmanā*: might, (8.103.2);

Line 1: 'human beings with the immortal names': A name is not a mere identifier, but a source and indicator of power of the associated deity. When a god is born in a human being, he endows the human being with his power. Thus the human carries that immortal's name. The line could refer to the human Angirasa seers who achieved the divine state as ancient fathers (*pitr*).]

**6.18.8:** He is never perplexed (1). No effort of his is wasted (2). He has a name which grasps perfectly (the devotee or foe) (3). He swiftly destroys the cities (of the hostiles) and flattens the foes (5). He has indeed slain Chumuri, Dhuni, Pipru, Shambara and Shushna (4).<sup>8</sup>

<sup>6</sup> स हि धीभिः हव्यो (1), अस्ति उग्र ईशानकृत् (2), महति वृत्रतूर्ये (3),

स लोकसाता तनये स वज्री (4), वितन्तसाय्यो अभवत् समत्सु (5)

<sup>7</sup> स मज्मना जनिम मानुषाणाम् अमर्त्येन नाम्ना (1), अति प्र सस्रे (2),

स युष्मेन स शर्वसोत राया स वीर्येण (3), नृतमः समोकाः (4)

<sup>8</sup> स यो न मुहे (1), न मिथु जनो भूत् (2), सुमन्तुनाम्ना (3), चुमुरिं धुनिं च वृणक् पिपुं शम्बरं शुष्णमिन्द्रः (4), पुरां च्यौत्ताय शयथाय नू चित् (5)

[*sumantu*: who grasps perfectly (10.12.6); *mithuḥ*: wasted;

Line 4: Chumuri, Dhuni etc.: They are non-physical beings or forces, hostile to gods. See the note at the end of this sūkta.]

**6.18.9:** O Indra, ascend the car for (the journey of) killing Vṛtra (2), with your protections from above, with your own might, and your great deeds (1). Set the vajra with your power of discrimination (3). O generous giver, face (*abhi*) the (crooked) knowledge (of the hostiles) and conquer it (4).<sup>9</sup>

[*tvakṣhasā*: by your own body (might), (1.100.15);

*panyāmsam*: the wonderful or great doer, (8.74.3);

*dhiṣhva*: set, (3.6.6); *purudatra*: generous giver (S);

*dakṣhiṇa hasta*: with power of discrimination; right hand, (S)]

**6.18.10:** Like Agni burning a dry forest (1), destroy the rakṣha-foes with your missile which is fearful like your thunderbolt (2). You have shattered them with your mighty weapon of deep powers (3). With great sound you destroyed the calamities (or places of evil) (4).<sup>10</sup>

[*adhvāna* is rendered *adhvana* (one with great sound) in the padapāṭha; *gambhīreṣhu*: deep, (10.106.9)]

**6.18.11:** O one with many radiances, with many plenitudes (or strengths), come in our front (2), with felicities by a hundred paths, O Indra (1). You are the son of strength (3). O one called by many, no undivine force is capable of removing you (from us) (4).<sup>11</sup>

[*pathi*: paths (everywhere); conveyances (S);

*yotoḥ*: remove (from us) (based on *yotavai* in (8.71.15));

*adeva*: undivine force]

<sup>9</sup> उ॒दा॒व॒ता त्व॒क्ष॒सा प॒न्य॒सा च॒ (1), वृ॒त्र॒ह॒त्याय॒ रथ॑मिन्द्र तिष्ठ॒ (2),

धि॒ष्व ब॒ज्रं ह॒स्त आ द॑क्षिण॒त्रा (3), अ॒भि प्र॒ म॒न्द पु॒रु॒द॒त्र मा॒याः (4)

<sup>10</sup> अ॒ग्नि॒र्न शु॒क्लं व॒नम् (1), इन्द्र॑ हे॒ती र॒क्षो नि॒ ध॒क्षि अ॒श॒निः न भी॑मा (2),  
ग॒म्भी॒रयं॑ कृ॒ष्वया॒ यो रु॒रोज॑ (3), अध्वा॑नयद् दुरि॒ता द॒म्भ॒यत् च॒ (4)

<sup>11</sup> आ स॒हस्रं॑ प॒थिभिः॑ इन्द्र॑ रा॒या (1), तु॒र्वि॒द्युस्स तु॒र्वि॒बा॒जैभिः॑ अ॒र्वाक्  
या॒हि (2), सू॒नो स॒हस्रो॑ (3), यस्य॑ नू चि॒त् अ॒दैव॑ ई॒शो पु॒रु॒हूत॑ यो॒तोः (4)

**6.18.12:** O luminous One, your greatness (*mahimā*) exceeds that of heaven and earth (2); (your greatness) has many types of radiances, and is solid (or dense) (1). (Indra) has no enemy, no counterpart (*pratimāna*) (3). No one is superior to him (*pratishṭhiḥ*) and no one excels him in many types of knowledge (4). He is the overcomer of foes (5).<sup>12</sup>

[*ghrshve*: luminous one, (4.2.13),

*sthaviram*: dense, (10.51.1); solid, (6.1.11)]

**6.18.13:** The great act which you did to (help) Āyu, Kutsa and Atithigva (2), is celebrated (*prabhūt*) even now (*adya*) (1). For them you have given thousands in gifts (3). With your might, you have quickly elevated Turvayāna who was lying flat on the ground (4).<sup>13</sup>

[*utninetha*: elevated; *abhikṣham*: flat on the ground;

*turvayāna*: same as Divodāsa, (5)]

**6.18.14:** O God, the greatest seer among all seers (2), the gods become repeatedly rapturous at the destruction of Ahi (by you) (1). For persons in misery, you create happiness (3), and the appropriate divine forms, voiced in words (4).<sup>14</sup>

[*kara*: create, (8.84.16); *dive tanve*: the divine forms;

*variva*: happiness (1.59.5);]

**6.18.15:** The heaven and earth, and the immortal gods acknowledge (*anu jihata*) your strengths (1). O skilled worker, do that which is yet undone by you (2); (you) create a new hymn in the sacrifices (3).<sup>15</sup>

[*anujihate*: acknowledge or how down (as in 5.60.2)

*kṛtnu*: skilled worker, (1.92.10)]

<sup>12</sup> प्र तुविद्युमस्य स्थविरस्य (1), घृष्वैः दिवो रंरजो महिमा पृथिव्याः (2), नास्य शत्रुः न प्रतिमानमस्ति (3), न प्रतिष्ठिः पुरुमायस्य (4), सह्योः (5)

<sup>13</sup> प्र तत् ते अद्या करणं कृतं भूत् (1), कुत्सं यत् आयुम् अतिथिग्वम् अस्मै (2), पुरू सहस्रा नि शिंशा (3), अभि क्षाम् उत् तूर्वयाणं धृषता निनेथ (4)

<sup>14</sup> अनु त्वा अहिंघ्रे अर्धं देव देवा मदन् (1), विश्वे क्ववितमं कवीनाम् (2), करो यत्र वरिंवो बाधितार्य (3), दिवे जनाय तन्वै गृणानः (4)

<sup>15</sup> अनु द्यावापृथिवी तत् त ओजो अमर्त्या जिहत इन्द्र देवाः (1), कृष्वा कृत्तो अकृतं यत् ते अस्ति (2), उक्थं नवीयो जनयस्व यज्ञैः (3)

### Notes on the meanings of the names of Demons

**Shambara:** he who destroys or covers happiness (*sham*); enemy of the devotee Atithigva

**Shuṣhṇa:** he who dries up the essence of beings or causes deserts or desert-like atmosphere

**Pipru:** one who fills (*pūrayati*) his own stomach (at the expense of others);

**Namuchi:** He is an associate of Vṛtra; 'he who does not release the waters'.

**Dhuni:** one who makes persons tremble;

**Chumuri:** An associate of Dhuni]

## 19. Indra

**Riṣi:** Bharadvājaḥ Bārhaspatyaḥ

6.19.1: Widened the doers of work

6.19.2: Gain of understanding

6.19.3: Turn towards us

6.19.4: We, blameless and non-hurting

6.19.5: Giver of riches

6.19.6: Best strength

6.19.7: Might with perfect discernment

6.19.8: Lights belonging to the Sun-world

6.19.9: The great, stable and vast bliss

6.19.10: Happiness of the most strong

6.19.11: Universal force

6.19.12: Humble the arrogant foe

6.19.13: Two types of demon-foes

[Metre: Triṣṭup (11, 4)]

6.19.1: Great is Indra who fills the (human) strivers with all (*ā*) (desired things) just as human beings do (1). He is two-fold in greatness and unfailing in strength (2). He increases in us by the gifts given (by *yajamāna*); he bestows a wide-ranging might (3). He has widened the doers of auspicious deeds (4).<sup>1</sup>

<sup>1</sup> महान् इन्द्रो नृवदा चर्षणिप्रा (1), उत द्विबर्हा अग्निः सहोभिः (2), अस्मद्भक् वावृधे वीर्याय उरुः (3), पृथुः सुकृतः कर्तृभिः भूत (4)

[*amina*: unfailing; *charṣhaṇi*: strivers; *nrvat*: human beings; *prthuḥ*: widened (line 4): increased the vision of their works and the skill of their execution;]

**6.19.2:** We establish Indra (within us) for the gain of understanding (1). (He is) vast, mighty, undecaying and ever-youthful (2). He, ever-increasing, and with invincible might (3), grows (within us) at once in an incomparable way (4).<sup>2</sup>

[*shūshuvāmsam*: ever-increasing, (1.64.15), (6.19.7), (6.19.8);

*sātaye*: conquest (5.5.4); *asāmi*: incomparable]

**6.19.3:** For granting us inspired knowledge, turn towards us (2), your wide, active and bountiful hands (1). O dweller in (our) house, O Indra, turn towards us and protect us in battles (4), just as a herdsman (tends) the herd of cows (3).<sup>3</sup>

[*vavṛtsva*: turn towards (us), (4.1.2); *damūna*: dweller in our abode (common meaning); lowly-minded (S);

*sam mimīhi*: turn towards, (5.4.2), fashion, (3.1.15)]

**6.19.4:** Seeking the plenitude we invoke here (2), the destroyer of enemies, Indra along with the Maruts (1).

May we live (like) the adorer in the days of old (3), who were blameless, non-hurting and they cannot be confined (*anedyāḥ*) (4).<sup>4</sup>

**6.19.5:** He is the supporter of the law of workings, giver of riches and is increased by the Soma-delight (1).

He is the possessor of excellent and beautiful riches (2).

Riches congregate towards him from all paths (*pathyā*) (3), like the rivers which journey together to reach the ocean (4).<sup>5</sup>

<sup>2</sup> इन्द्रमेव धिषणा सातये धात् (1), बृहन्तम् ऋष्वमजरं युवानम् (2),

अर्षाळहेन शर्वसा शूशुवांसं (3), सद्यः चित् यो वावृधे असामि (4)

<sup>3</sup> पृथू करस्त्रा बहुला गर्भस्ती (1), अस्मद्वक् सं मिमीहि श्रवांसि (2),

यूथेव पश्वः पशुपा (3), दमूना अस्मान् इन्द्राभ्या ववृत्स्व आजौ (4)

<sup>4</sup> ते व इन्द्रं चतिनमस्य शाकैः (1), इह नूनं वाजियन्तो हुवेम (2),

यथा चित्पूर्वैर्जरितारं आसुः (3), अनैद्या अनवद्या अरिष्टाः (4)

<sup>5</sup> धृतव्रतो धनदाः सोमवृद्धः (1), स हि वामस्य वसुनः पुरुक्षुः (2),

सं जग्मिरे पथ्या रायो (3), अस्मिन् समुद्रे न सिन्धवो यादमानाः (4)



**6.19.6:** O hero, bring to us the might which is best among all the mights (1); (bring to us) the strength which is best among all the strengths, O fierce overcomer of foes (2). O lord of steeds, make us happy by giving us (4), all the luminous (riches) and the diffusive might (fit) for men of thinking (3).<sup>6</sup>

[*vṛṣhṇya*: it is the might which is diffused for helping all creative activities; it is also called as 'masculine might' by (SA).]

**6.19.7:** O Indra, bring to us that ever-increasing (2), delight (*mada*) which overcomes all the hostiles and is free of harm (or non-destroying) (1). Desirous of victory, we pray for your protections (4). We exalt you for becoming the child (in us) and for granting the successors of our knowledge progeny (3).<sup>7</sup>

[*ūtaḥ*: protections; *shūshuvāmsam*: see (6.19.2);

*toka*, *tanaya*: see (6.1.12)]

**6.19.8:** O Indra, bring us the might which diffuses abundance, (1), which is ever-increasing (in us), has perfect discernment and which seizes the riches (of the hostiles) (2). With your protection, may we destroy in battles our enemies (3), whether they be (a group of) companions or uncompanioned (4).<sup>8</sup>

[*vṛṣhaṇam*: the strong power which diffuses itself in abundance; *dhanaśpṛtam*: one who brings out the riches, (5.8.2); seizer of riches, (1.36.10); *ajāmīn*: uncompanioned, (10.69.12), (4.4.5)]

**6.19.9:** May your abundant strength come (1), from the west, from the north, from the south, from the east (2); may it come to us in front from every quarter (3); give us the lights belonging to the Sun-world (4).<sup>9</sup>

<sup>6</sup> शर्विष्ठं न आ भर शूर शव (1), ओजिष्ठम् ओजो अभिभूत उग्रम् (2), विश्वा युष्मा वृष्ण्या मानुषाणाम् (3), अस्मभ्यं दा हरिवो मादयध्वै (4)

<sup>7</sup> यस्ते मदः पृतनाषाट् अमृध्र (1), इन्द्र तं न आ भर शशुवांसम् (2), येन तोकस्य तनयस्य सातौ मसीमहि (3), जिगीवांसः त्वोताः (4)

<sup>8</sup> आ नो भर वृषणं शुष्मम् इन्द्र (1), धनस्पृतं शशुवांसं सुदक्षम् (2), येन वंसाम् पृतनासु शत्रून् त्वोतिभिः (3), उत जामी अजामीन् (4)

<sup>9</sup> आ ते शुष्मो वृषभ एतु (1), पश्चात् आ उत्तरात् अधरादा पुरस्तात् (2), आ विश्वतो अभि समेतु अर्वाङ् (3), इन्द्र युष्मं स्वर्वात् धेहि अस्मे (4)

[*svarvat*: that belonging to the *svar* world, i.e., the world of the spiritual sun, (5.34.1), (6.47.8);

*ā etu*: come; *ā*: come]

**6.19.10:** O Indra, along with the gods (1), with your protection, may we enjoy the happiness of the most strong, beautiful and the glorious (2). You are the lord of the riches of both the worlds (3). O King, establish in us the bliss which is great, vast and stable (4).<sup>10</sup>

[*sthūram*: stable, (10.156.3); *īkṣhe*: lord; *vasva*: riches (5.15.1); *shromatebhiḥ*: glorious]

**6.19.11:** We invoke here the giver of strength, the fierce one (4), for his new protections (3). Indra is the divine lord, not defeated by foes, and is the universal force (2). He is mighty, accompanied by the Maruts and increasing (1).<sup>11</sup>

[*vāvṛdhānam*: increasing (within mortals with his powers); *vishva-saham*: universal force;]

**6.19.12:** O Indra, humble the person who thinks that he is the greatest (*mahi*) one existing amidst all these human beings (1). We invoke you here to the meeting of the heroes on earth (2), for (granting us) the ray-cows, the waters (energies) and the successors (of our knowledge) (3).<sup>12</sup>

[*vajrin*: thunderer; one with vajra, Indra;

*shūrasātau*: the symbolic battle involving the divine aides (the heroes) who help the human being;

*randhayā*: humble (him)]

<sup>10</sup> नृवत् तं इन्द्र (1), नृतमाभिः ऊती वंसीमहि वामं श्रोमतेभिः (2), ईक्षे हि वस्वं उभयस्य (3), राजन् धा रत्नं महि स्थूरं बृहन्तम् (4)

<sup>11</sup> मरुत्वन्तं वृषभं वावृधानम् (1), अकवारिं दिव्यं शासमिन्द्रम् विश्वासाहम् (2), अवसे नूतनाय (3), उग्रं संहोदाम् इह तं हुवेम (4)

<sup>12</sup> जनं वज्रिन् महि चित् मन्यमानम् एभ्यो नृभ्यो रन्धया येषु अस्मि (1), अधा हि त्वा पृथिव्यां शूरसातौ हवामहे (2), तनये गोषु अप्सु (3)

6.19.13: O one invoked by many, with our acts of friendship (1), may we become superior to all the (hostile) foes (2). O hero, killing the two types of Vṛtra-foes (3), may we rejoice in the felicities with your protection (4).<sup>13</sup>

[*ubhayāni*: two types of hostile forces, those who hide the knowledge (Vala) and those who hide the energies (Vṛtra)]

## 20. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.20.1: Riches which give strength and guidance

6.20.2: Ahi obstructs the waters

6.20.3: Maker of mantra

6.20.4: (The devotee) Kutsa's battle for light

6.20.5: Universal life of the evil power (Shushṇa)

6.20.6: The hawk (*shyena*) and Soma

6.20.7: Gift of inviolable riches

6.20.8: Hostiles becoming submissive

6.20.9: Car yoked by the word

6.20.10: Taught Purukutsa

6.20.11: Restored Navavāstva to his father

6.20.12: Turvasha and Yadu

6.20.13: Dabhīti made you shine with light

[Metre: Triṣṭup (11, 4), 1-6,8-13; Virāt (10, 4), 7;]

6.20.1: O Indra, give us the riches having the strength which stands over man (guiding him) in his battles against the hostiles (2), just as the rays of the Sun permeate the entire earth (*bhūma*) (1). Grant us the strength which is thousand-fold and wide (3), and which overcomes the power of Vṛtra who blocks the flow of energies, O son of strength (4).<sup>1</sup>

[*abhitasthau*: stands over, (7.8.4)]

<sup>13</sup> वयं त एभिः पुरुहूत सख्यैः (1), शत्रोःशत्रोः उत्तर इत् स्याम (2),

घ्नन्तो वृत्राणि उभयानि शूर (3), राया मदेम बृहता त्वोताः (4)

<sup>1</sup> द्यौर्न य इन्द्राभि भूम (1), अर्यः तस्थौ रयिः शर्वसा पृत्सु जनान् (2),

तं नः सहस्रभरम् उर्वरासां दद्धि (3), सूनो सहसो वृत्रतुरम् (4)

**6.20.2:** O Indra, the gods establish in you forever all their powers (2), just as they do in heaven (1). O Indra, remover of foes, along with Viṣṇu (4), slay the coverer Ahi, who obstructs the waters (coming to earth) (3).<sup>2</sup>

[*satrā*: ever (1.71.9), (1.72.1)]

**6.20.3:** Indra hews (the way for aspirants), he is full of energy and the strongest of the strong (1). Indra is the maker of mantra and grows in the greatness (*mahaḥ*) (2). He became the lord of the sweet Soma-delight (3). He shattered all the cities of the hostiles holding (the vajra) (4).<sup>3</sup>

[*tūrvan*: hews (the way), (6.15.5)]

**6.20.4:** O Indra, the Paṇis in hundreds, ran away (1), from their battle against the seer with the ten powers (Kutsa) who wanted to recover the light (*arka*) (2). Indra easily overcame the blows of Shuṣṇa who had powerful evil-knowledge and destroyed him (3). He did not allow any sustenance (food) for him (*pitva kimchana pra*) (4).<sup>4</sup>

[*na pra arirechīt*: destroyed (S)]

**6.20.5:** When Shushṇa passed away, hit by Vajra (2), then the universal life of the great doer of harm was annihilated (1). Indra widened their common car for his charioteer Kutsa (3), for the recovery of Sun (hidden in darkness) (4).<sup>5</sup>

[*kaḥ uru*: widened; *druhaḥ*: doer of harm, (4.4.15);

*sātau*: recovery, (6.10.6);

<sup>2</sup> दिवो न (1), तुभ्यम् अनु इन्द्र सत्रा असुर्यं देवेभिः धायि विश्वम् (2), अहिं यत् वृत्रम् अपो वत्रिवांसं हन् (3), ऋजीषिन् विष्णुना सचानः (4)

<sup>3</sup> तूर्वन् ओजीयान् तवसः तवीयान् (1), कृतब्रह्म इन्द्रो वृद्धमहाः (2), राजाभवत् मधुनः सोम्यस्य (3), विश्वासां यत्पुरां दद्वुम् आवत् (4)

<sup>4</sup> शतैः अपद्रन् पणयं इन्द्र (1), अत्र दश औणये कवये अर्कसांतौ (2), वधैः शुष्णस्य आशुषस्य मायाः (3), पित्वो न अरिरेचीत् किं च न प्र (4)

<sup>5</sup> महो द्रुहो अपं विश्वायुं धायि (1), बज्रस्य यत्पतने पादि शुष्णः (2), उरु ष सरथं सारथये कः इन्द्रः कुत्साय (3), सूर्यस्य सांतौ (4)

Recall that the Sun was immersed in the forces of ignorance by the dasa-foes. Indra along with Kutsa and Angirasa ṛiṣhis recovers the Sun.

Recall: 'O Indra, make manifest the Sun', (6.17.3);

'found the Sun dwelling in darkness' (3.39.5);

Note that even the demonic forces like Shuṣhṇa pervade the life everywhere; hence the epithet 'universal life' in line 1.]

**6.20.6:** The hawk bore (*pra*) to Indra the rapturous Soma (1).

He (Indra) injured the head of the dāsa-foe Namachi (2).

He protected the slumbering (sage) Nami, the son of Sapa (3).

He filled Nami with the felicities and the impulsions (for progress) for his well-being (4).<sup>6</sup>

[*sampr̥nak*: fill completely;

*amshu*: ray, (8.72.2); Soma-delight, (4.1.19); *na* is filler]

**6.20.7:** O Indra (*vajrin*), by your might you have shattered the firm (subtle) cities (2), of (the demon) Pipru who has the wicked knowledge of the Ahi (1). To the giver (performer of yajña) Ṛjishvan, you have given the gift (4), of the inviolable riches, O gracious one (3).<sup>7</sup>

[Both the demon Pipru and the devotee Ṛjishvan occur in many RV mantrās.

*dātram*: gift; *sudāman*: one connected to the devotee; note that *dāmā* is rope; see (6.24.4)]

**6.20.8:** (The hostiles) Vetasu, Dashoṇi with the power of harm, Tūtuji (1), Tugra and Ibha (3), were made to be submissive to (the king) Dyotana like a son (coming to a mother) (4), by Indra, who gives the felicities desired (2).<sup>8</sup>

[*upasrja*: to control; *shashvat*: continually, ever]

<sup>6</sup> प्र इयेनो न मंदिरम् अंशुर्मस्मै (1), शिरो दासस्य नमुचे: मथायन् (2), प्राबन् नमी साप्यं ससन्तं (3), पृणक् राया समिषा सं स्वस्ति (4)

<sup>7</sup> वि पिप्रो: अहिमायस्य (1), दृळ्हा: पुरो वज्रिन् शवसा न दर्द: (2), सुदामन् तद् रेक्णो अप्रमृष्यम् (3), ऋजिश्वने दात्रं दाशुषे दा: (4)

<sup>8</sup> स वेतसु दशमायं दशोणिं तूतुजिम् (1), इन्द्र: स्वभिष्टिसुप्त: (2), आ तुग्रं शश्वदिभं (3), द्योतनाय मातु: न सीमुपं सृजा इयध्वै (4)

**6.20.9:** Bearing in his hand the Vṛtra-killing thunderbolt (2), the irresistible Indra, conquers his confronters (1).

He ascends the car with steeds like an archer (3).

The car yoked by the word, carries the mighty Indra (4).<sup>9</sup>

[*garta*: car; *asta*: archer]

**6.20.10:** O Indra, may we conquer (the hostiles) with your fresh (*navya*) protection (1). By the power of (your) peace, you have shattered the seven cities of the (demon) Sharat (3). You killed the dasyu-foes (4); you have taught (*shikṣhan*) Purukutsa (regarding these events) (5). Aspirants affirm by lauds these (great) deeds of yours at sacrifices (2).<sup>10</sup>

[*sanema*: may we conquer, (1.73.5);

*sharma*: peace, (6.16.33, 6.16.38) and many others.

Indra destroys by the power of peace the cities of hostiles who are known for causing disturbances. S renders *sharma* as the thunderbolt. There is no need for such an arbitrary assignment of meaning.]

**6.20.11:** O Indra, in ancient times, you have been the increaser (1), of Uṣhanas, who was desirous of supreme good, he having the wisdom of seers (2). O Indra, to the father in the world of light (*mahe*) you restored in due order his own son (4), Navavāstva who was far away (*parā*) (3).<sup>11</sup>

[*kāvya*: one having seer-wisdom, the son of the sage Kavi;

*varivaḥ*: happiness, supreme good;

*Navavāstvam*: occurs only in (1.36.18), (6.20.11) and (10.49.6). S calls him as a Rājaṛṣhi (Riṣhi-king) in (1.36.18), but he calls him as a demon-foe killed by Indra in (6.20.11). KS indicates that only the esoteric interpretation keeps us away from such gross errors (CWKS, vol. 5).

<sup>9</sup> स ईं स्पृधौ वनते अप्रतीतो (1), बिभ्रद् वज्रं वृत्रहणं गर्भस्तौ (2), तिष्ठत् हरी अधि अस्तैव गते (3), वचोयुजा वहत इन्द्रम् ऋष्वम् (4)

<sup>10</sup> सनेम ते अवसा नव्य इन्द्र (1), प्र पूर्वः स्तवन्त एना यज्ञैः (2), सप्त यत्पुरः शर्म शारदीः दर्त (3), हन् दासीः (4), पुरुकुत्साय शिषन् (5)

<sup>11</sup> त्वं वृध इन्द्र पूर्व्यो भूः (1), वरिवस्यन् उशनै काव्याय (2), परा नववास्त्वम् (3), अनुदेयं महे पित्रे ददाय स्वं नपातम् (4)

'*Navavāstva*' means, 'one with a new dwelling' or 'one whose body is newly made'. In this mantra, Navavāstvā is restored to his own father in the supreme world of light (line 4). This line is consistent with the mantra of Rishi Vaikuṇṭha (10.49.6) which states, 'I (Indra) carried Navavāstvam across the shining world of light and established him on the other side'.

The error of S is in rendering '*parā*' as 'killed' whereas it means, 'far away'.]

**6.20.12:** O Indra, you cause the trembling (of your enemies) (1). You make the waters, detained by (the demon) Dhunimatī to flow like rushing rivers (2). O hero, when you crossed the ocean to reach the shore (3), you have brought Turvasha and Yadu to happiness (4).<sup>12</sup>

[Turvasha and Yadu, two devotees and kings, appear in (1.36.18), (1.54.6), (4.30.17), (5.31.8), (9.61.2).

*ṛṇaḥ*: one who runs, (6.12.5); *ṛṇoḥ*: to flow;

*ṛṇavaḥ*: (you) move (7.8.3);

*turvashaḥ*: one who is swift, one who wins swiftly (KS).

S, while commenting on (8.1.31) on the phrase *yādvah pashuḥ* interprets *yādvah* as *yaduvamshodbhavaḥ* i.e., those from the Yadu race. Then perhaps realising that Yaduvamsha was far off from Vedic age, states *yādvā* means *yādava* or human beings (quoted from (A.B. Purāṇi), p. 232)]

**6.20.13:** O Indra, all this, has been your work in battles (1). You have put to the sleep of death, the slumbering Dhuni and Chumuri (2). Dabhīti (a devotee) made you shine with light by (offering) the pressed Soma-delight (3). Carrying the fuel (of aspiration), (he made you shine) with the ripeness (of offerings) and the rik mantrās (of illumination) (4).<sup>13</sup>

[*pakthīḥ*: ripeness, (5.29.11)]

<sup>12</sup> त्वं धुनिः इन्द्र (1), धुनिमतीः ऋणोः अपः सीरा न स्रवन्तीः (2),  
प्र यत् समुद्रमति शूर पथि (3), पारयां तुर्वशं यदुं स्वस्ति (4)

<sup>13</sup> तव ह त्यदिन्द्र विश्वमाजौ (1), सस्तो धुनीचुमुरी या ह सिष्वप् (2),  
दीदयत् इत् तुभ्यं सोमेभिः सुन्वन् दभीतिः (3), इध्मभृतिः पक्थी अकैः (4)

## 21. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

- 6.21.1: The doer of works calls you  
 6.21.2: Increased by words  
 6.21.3: Manifestation of knowledge by Sun  
 6.21.4: Where is Indra now?  
 6.21.5: Closeness to Indra  
 6.21.6: Humble persons  
 6.21.7: Your ancient friend Vajra  
 6.21.8: You are our ancient kinsman  
 6.21.9: Mitra and Varuṇa  
 6.21.10: You continue the performance of yajña  
 6.21.11: You made Manu superior  
 6.21.12: Easy going paths  
 [Metre: Triṣṭup (11, 4)]

6.21.1: The doer of work with a variety of offerings of work (1), calls you to the sacrifice (*havyā*), O hero (2). The new thoughts call you, the undecaying one, who is seated in the car (3). The riches associated with the Word, which are opulent (*vibhūti*) reach you (4).<sup>1</sup>

[*purutamaḥ*: full of variety or multitudes, (6.6.2);

*kāraḥ*: doers of work, (4.1.14)]

6.21.2: I laud Indra (1), who has the knowledge and who upholds our words and is increased by the words in the sacrifice (2). His greatness (resulting) from his multiple (magic) knowledge exceeds (4), the greatness of the heaven and earth (3).<sup>2</sup>

[*ati ririche*: exceeds]

<sup>1</sup> इ॒मा उ॑ त्वा पु॒रु॒त॒म॒स्य॒ का॒रोः ह॒व्यं॑ (1), वी॒र ह॒व्या॑ ह॒वन्ते॑ (2),  
 धि॒यौ रथे॑ष्ठा॒म॒ज॒रं न॒वी॒यो (3), र॒यिः वि॒भू॒तिः ई॒यते॑ व॒च॒स्या (4)

<sup>2</sup> त॒मु॒ स्तु॒ष॒ इन्द्रं॑ (1), यो वि॒द॒ानो॑ गि॒र्वा॒ह॒सं गी॒र्भिः य॒ज्ञवृ॒द्धम् (2),  
 यस्य॑ दि॒व॒म॒तिं म॒ह्ना पृ॒थि॒व्याः (3), पु॒रु॒मा॒य॒स्य॒ रि॒रि॒चे म॒हि॒त्वम् (4)



**6.21.3:** The darkness has extended itself and in that (darkness) there was no knowledge (2). He makes here the manifestation of knowledge by means of Sun (1,3). The mortals who long for the dwelling of the immortal (4), are not harmed (by this ignorance), O master of self-law (5).<sup>3</sup>

[*avayunam*: that (darkness) in which there is no knowledge;  
*iyakṣhantaḥ*: they who aspire, (10.4.1)]

**6.21.4:** Where is that Indra now who has done those (great) deeds (1)? In which place does he move about (2)? Who are the people amidst whom (he abides) (3)? Which yajña gives happiness to his mind (4)? O Indra, which mantra is supreme (*varāya*) to him (5)? Which invoker is (acceptable to him) (6)?<sup>4</sup>

[*varāya*: supreme, (8.84.4)]

**6.21.5:** O Doer of many deeds, your friends, those born of old (*purājāḥ*), the ancient ones, have occupied (an inner place) close to you (1). They could be of middle times or of recent times (2). O one called by many, take notice of me, (who wants to be) close to you (3).<sup>5</sup>

**6.21.6:** Humble persons by questioning (1), have laboured out (the details of) your ancient, inspiring and supreme (deeds), O Indra (2). O hero, we sing (the luminous word), O bringer of mantra (3). Whatever we know about you, we (sing) about their greatness (4).<sup>6</sup>

[*archa*: sing (the luminous word);

*shrutya*: of inspired knowledge; *parāṇi*: supreme;]

<sup>3</sup> स इत् (1), तमौ अवयुनं ततन्वत् (2), सूर्येण वयुनवत् चकार (3),  
कदा ते मर्ता अमृतस्य धाम इयक्षन्तो (4), न मिनन्ति स्वधावः (5)

<sup>4</sup> यस्ता चकार स कुहं स्विदिन्द्रः (1), कमा जनं चरति (2), कासु विश्व (3),  
कस्तै यज्ञो मनसे शं (4), वराय को अर्क इन्द्र (5), कतमः स होता (6)

<sup>5</sup> इदा हि ते वेविषतः पुराजाः प्रत्तास आसुः पुरुकृत्सखायः (1),  
ये मध्यमास उत नूतनास (2), उत अवमस्य पुरुहूत बोधि (3)

<sup>6</sup> तं पृच्छन्तो अवरासः (1), पराणि प्रत्ता त इन्द्र श्रुत्या अनु येमुः (2),  
अर्चामसि वीर ब्रह्मबाहो (3), यादेव विश्व तात्त्वा महान्तम् (4)

**6.21.7:** The massive strength of the Rakshasas is concentrated against you (1). Stand up firmly against the great power manifested (against you) (2). O Violent one, destroy it (4), yoked to your ancient friend, the Vajra (3).<sup>7</sup>

[*pāja*: massive strength, (3.14.1)]

**6.21.8:** O hero, supporter of the hymns (2), listen to this new laud of the singer (1). You have been always swift to our call (*suhava*) in the sacrifices (4), since, from ancient times you are the kinsmen of our forefathers (3).<sup>8</sup>

[*brahmaṇyata*: laud of the striver;

*eṣṭau*: *a-iṣṭau*: in sacrifices]

**6.21.9:** May Varuṇa, Mitra, Indra, Maruts (2), come in our front today for our increase and protection (1,3). May Pūshan, Viṣṇu, Agni, (Goddess) Puramdhi, Savitar, the growths of earth and the hills, (come to our front) (4).<sup>9</sup>

[Versé addressed by ṛiṣhi to his fellow aspirants;

*prakṛṣhva*: come to our front; *ūtaye*: increase or growth;

*puramdhi*: the many-thoughted goddess; *avase*: protection]

**6.21.10:** You have many energies and continue the (performance of) yajña (1). Your adorers glorify you with the luminous ṛk mantrās (2). O One who is called (*huvānaḥ*), hear the call (*havam*) from us, who are calling you (*huvata*) (3). O Immortal one, there is none who equals you (4).<sup>10</sup>

[*prayajya*: one who continues the yajña, (3.9.2)]

<sup>7</sup> अभि त्वा पाजो रक्षसो वि तस्थे (1), महि जज्ञानमभि तत् सु तिष्ठ (2), त्वं प्रत्नेन युज्येन सख्या वज्रेण (3), धृष्णो अप ता नुदस्व (4)

<sup>8</sup> स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो (1), वीर कारुधायः (2), त्वं हि आपिः प्रदिवि पितृणां (3), शश्वत् बभूथ सुहव एष्टौ (4)

<sup>9</sup> प्र ऊतये (1), वरुणं मित्रमिन्द्रं मरुतः (2), कृष्व अवसे नो अद्य (3), प्र पूषणं विष्णुमग्निं पुरंधिं सवितारम् ओषधीः पर्वतांश्च (4)

<sup>10</sup> इम उ त्वा पुरुशाक प्रयज्यो (1), जरितारौ अभि अर्चन्ति अर्कैः (2), श्रुधी हवमा हुवतो हुवानो (3), न त्वावान् अन्यो अमृत त्वदस्ति (4)

**6.21.11:** Come quickly (hearing) our words (1). You are the son of strength, know everything and the lord of yajña (2). You are the protector of truth, with your tongue of Agni (3). (With this truth) you made Manu superior (to overcome) all *dasyus* (4).<sup>11</sup>

[Agni is associated with speech. With the tongue of Agni, only truth can be uttered. Hence truth is protected by Agni (*ṛtasāpa*)]

**6.21.12:** O Indra, who moves in our front, instruct us (1), about the easy-going paths and also those which are difficult (2), O constructor of paths and who knows everything (3). O Indra, bring to us the plenitude with those your (steeds) (5), who are unwearied, wide, and bearers of great burdens (4).<sup>12</sup>

[The journey here is psychological, not physical]

## 22. Indra

**Riṣi:** Bharadvājaḥ Bārhaspatyaḥ

**6.22.1:** Sole one

**6.22.2:** Seven sages and Navagvās

**6.22.3:** Riches full of the light of Sun-world

**6.22.4:** Proclaim the nature of felicity

**6.22.5:** Worshippers question Indra

**6.22.6:** Destroys the cities (of demons)

**6.22.7:** Bears us across all calamities

**6.22.8:** Illumine earth, heaven and midworld

**6.22.9:** Destroy all cunning knowledge

**6.22.10:** Integrated peace and happiness

**6.22.11:** Your steeds cannot be stopped

[Metre: Triṣṭup (11, 4)]

<sup>11</sup> नू म आ वाचमुप याहि (1), विद्वान् विश्वेभिः सूनो सहसो यजत्रैः (2),  
ये अग्निजिह्वा ऋतसार्प आसुः (3), ये मनुं चक्रुः उपरं दसाय (4)

<sup>12</sup> स नो बोधि पुरस्ता (1), सुगेषु उत्त दुर्गेषु (2), पथिकृत् विदानः (3),  
ये अश्रमास उरवो वहिष्ठाः (4), तेभिः न इन्द्राभि वक्षि वाजम् (5)

**6.22.1:** He is the sole one to be invoked by the seeing men (1). I worship this Indra with the words (2). He, mighty one, travels (to the devotees) carrying and distributing the luminous energies (3). He is true, he is a warrior (*satvā*), has various kinds of knowledge, he has the force (4).<sup>1</sup>

[*patyase*: (you) travel, (6.2.1), walks on the way, (6.13.4)]

**6.22.2:** Our ancient fathers, Navagvās (1), are the seven sages who replenish (Indra) (2). He is the dweller in the summits (of consciousness), swift, and overcomes the foes assailing in front (3). His thoughts are most potent; there is no sorrow or evil in his speech (4).<sup>2</sup>

[*abhi-vājayantaḥ*: they that replenish, (6.5.7);

*nakṣhat-dābham*: one who overcomes the foes assailing in front, (Yāska, Ni, 6.3);

The epithets in line 4 could refer to the ancient fathers.]

**6.22.3:** From Indra we seek the riches (or felicities), which have many strengths (1). He is a giver of manifold plenty and is there with the gods (2). The riches are undisturbed, undecaying and full of the light of the Sun-world (3). O One with the steed, bring these riches to us so as to make us happy (4).<sup>3</sup>

[*purukṣhoḥ*: giver of manifold plenty, (3.25.2)]

**6.22.4:** O Indra, proclaim to us (*vivocho*) (1), that felicity (or happiness) which was obtained by your adorers in ancient times (2). What is your portion (of this felicity) (3)? What is its strength (4)? (O Indra), you are irresistible (*dudhra*), invoked by many, one with a multitude of riches and killer of the mighty demons (5).<sup>4</sup>

<sup>1</sup> य एक इत् हव्यः चर्षणीनाम् इन्द्रं (1), तं गीर्भिः अभ्यर्च आभिः (2),  
यः पत्यते वृषभो वृष्ण्यावान् (3), सत्यः सत्त्वां पुरुमायः सहस्वान् (4)

<sup>2</sup> तमु नः पूर्वे पितरो नवग्वाः (1), सप्त विप्रांसो अभि वाजयन्तः (2),  
नक्षत् दाभं ततुरिं पर्वतेष्ठाम् (3), अद्रौघवाचं मतिभिः शविष्ठम् (4)

<sup>3</sup> तम् ईमह इन्द्रमस्य रायः पुरुवीरस्य (1), नृवतः पुरुक्षोः (2),  
यो अस्कृधोयुः अजरः स्वर्वान् (3), तम् आ भर हरिबो मादयध्वै (4)

<sup>4</sup> तन्नो वि वोचो (1), यदि ते पुरा चित् जरितारं आनशुः सुममिन्द्र (2),  
कस्तै भागः (3), किं वयो (4), दुध्र खिद्धः पुरुहूत पुरुवसो असुरघ्नः (5)

[*yadi*: the usual meanings are 'when', 'if'. But in (6.5.11), it means 'that which'.

*dudhra*: to handle the enemies appropriately, (1.56.5);

*khidvaḥ*: one who causes misery (to the demons)]

**6.22.5:** The worshipper whose words are luminous with wisdom (*vepa*) (3), questions Indra (1). He travels (*nakṣat*) with the impelling force on the path to face the enemy (coming in front) (5). Indra is seated in the car, has the Vajra in his hand (2). He accepts (the prayers) of many, he is the doer of many great deeds and bestower of strength (4).<sup>5</sup>

[*vakvarī*: chosen words; *gātum*: path, (6.6.1), way;

*grābha*: to accept]

**6.22.6:** O one with self-strength, with your vajra-weapon which is tiered, quick as thought (2), you have crushed Vṛtra, growing in strength by his cunning (1). O one exuberant in strength, you have demolished with your perfect strength (4), the unyielding and strong (cities of the hostiles) (3).<sup>6</sup>

[*svatava*: one with self-strength, (4.2.6);

*su-oja*: perfect strength; *parvata*: one with tiers;

*virapshinam*: exuberant in strength, (10.115.3);

*vīlu*: strong, (4.3.14) etc.]

**6.22.7:** (I want to) to spread around as in ancient times (2), (the glory of) the most ancient and powerful one (Indra), by means a new thought (1). May that Indra, who is a perfect conveyance and limitless, bear us (3), across all the calamities (4).<sup>7</sup>

<sup>5</sup> तं पृच्छन्ती (1), वज्रहस्तं रथेष्टाम् इन्द्रं (2), वेपी वक्करी यस्य नू गीः (3), तुविग्रामं तुविकूर्मिं रभोदां (4), गातुम् इषे नक्षते तुम्रमच्छं (5)

<sup>6</sup> अया ह त्वं मायया वावृधानं (1), मनोजुवां स्वतवः पर्वतेन (2), अच्युता चिद् बीळिता (3), सु ओजो रजो वि दृळ्हा धृषता विरप्शिन् (4)

<sup>7</sup> तं वो धिया नव्यस्या शविष्ठं प्रत्नं (1), प्रत्नवत् परि-तंसयध्वै (2), स नो वक्षत् अनिमानः सुबह्मा इन्द्रो (3), विश्वानि अति दुर्गहाणि (4)

**6.22.8:** Illumine the regions of earth, heaven and midworld (2), (to oppress) the hostile forces who want to harm (1). O showerer, burn them with your light (3). Flame out the haters of the word from the earth and the midworld (4).<sup>8</sup>

[*shochaḥ*: flame out (destroy with your flame), (6.16.11)]

**6.22.9:** You are the king of the people of heaven, and of the earthly worlds (1). Your (all-seeing) vision is brilliant and burning (2). O Indra, grasp with the power of discrimination (right hand) the vajra (3), and destroy all the cunning-knowledge (of the hostiles), O unaging one (4).<sup>9</sup>

[*ajurya*: unaging, (1.67.1),

*sandṛk*: vision, (4.1.6); all-seeing, (1.66.1)]

**6.22.10:** O Indra, for piercing the hostile forces, bring us peace and happiness which are integrated in effort (1), which are vast and inviolable (2). Destroy (or encompass) the *ārya* and *dāsa* foes (3), and also the human enemies, swiftly, O one with Vajra (4).<sup>10</sup>

[*samyatam*: joining or united in effort, (6.16.21);

*amṛdhrām*: inviolable, (5.37.1); *tūrya*: piercing, (6.13.1);

*sutuka*: swift, (10.3.7)]

**6.22.11:** O one invoked by many, O arranger of works, with your admirable steeds (1), come here, O one who continues the (performance of) sacrifice (2). (Your steeds) cannot be stopped by the undivine forces or gods (3). With them, come swiftly to our front (4).<sup>11</sup>

<sup>8</sup> आ जनाय॒ द्रुह॑णे॒ (1), पार्थि॑वानि दि॒व्यानि॑ दी॒पयो॑ अन्तरि॑क्षा (2), तपा॑ वृषन् बि॒श्वतः॑ शोचिषा॒ (3), तान् ब्र॑ह्मद्विषे॑ शोचय॒ क्षाम् अपः॑ च॒ (4)

<sup>9</sup> भुवो॑ जनस्य दि॒व्यस्य॒ राजा॑ पार्थि॑वस्य॒ जगतः॑ (1), त्वेष॑संहृक् (2), धि॒ष्व वज्रं॑ दक्षिण॒ इन्द्र॒ हस्ते॑ (3), विश्वा॑ अजु॒र्य दय॑से वि मा॒याः (4)

<sup>10</sup> आ संय॑तम् इन्द्र॒ णः स्व॒स्तिं श॑त्रुतू॒र्याय॑ (1), बृ॒हती॑म् अमृ॒ध्राम् (2), यया॑ दा॒सानि॑ आर्या॑णि वृ॒त्रा करौ॑ (3), वज्रिन् सु॒तुका॑ नाहु॒षाणि॑ (4)

<sup>11</sup> स नो॑ नियु॒द्धिः पुरु॑हूत वेधो बि॒श्ववारा॑भिः (1), आरा॑ ग॒हि प्रय॑ज्यो (2), न या॑ अदे॒वो वर॑ते॒ न दे॒व (3), आभिः॑ याहि॒ तूय॑मा म॒न्द्र्यद्रि॑क् (4)

## 23. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

- 6.23.1: *stoma*, *brahma* and *ukthā*  
 6.23.2: Devotee with discrimination  
 6.23.3: Make the Sun-world (*u-loka*) accessible  
 6.23.4: Those who carry the *stoma* laud  
 6.23.5: Increase Indra in us by mantra  
 6.23.6: Most peaceful and beautiful mantrās  
 6.23.7: You instruct us  
 6.23.8: O Fierce Indra, rejoice in us  
 6.23.9: Fill the enjoyer with Soma  
 6.23.10: The adorer becomes illumined

[Metre: Triṣṭup (11, 4)]

6.23.1: O Indra, when you are being joined to the Soma-delight being released (1), when the affirming laud (*stoma*), the soul-thought (*brahma*) and the word (*uktha*) are proclaiming you (2), yoke your horses, O Maghavan (3), and come here, with the Vajra, in your hands (4).<sup>1</sup>

[*nimishla*: joined;

*shasyamāna*: being proclaimed, (7.8.3); as it is spoken, (10.45.10)]

6.23.2: Whether you are in the heaven beyond (*pārye*) (1), or fighting with warriors in the Vṛtra-killing battles, you protect (*avasi*) your Soma-offering devotee (2). O Indra, who is free of fear, you overcome the host of the dasyu-foes (4), to aid the devotee with discrimination, but is afraid (of the dasyu foes) (3).<sup>2</sup>

[*sushvim*: *susvim*: Soma-offering (devotee)]

<sup>1</sup> सु॒त इ॒त् त्वं नि॒मि॒श्ल इन्द्र॑ सोमे॒ (1), स्तोमे॑ ब्र॒ह्मणि॑ श॒स्यमा॑न उ॒क्थे॑ (2),  
 यद् वा॑ यु॒क्ताभ्यां॑ मघ॒वन् ह॑रि॒भ्यां (3), बि॒भ्र॒द्वज्रं॑ बा॒ह्वोरिन्द्र॑ यासि॑ (4)

<sup>2</sup> यद् वा॑ दि॒वि पा॑र्ये॒ (1), सु॒ष्विम् इन्द्र॑ वृ॒त्रह॑त्ये अ॒वसि॑ शूर॒सातौ॑ (2),  
 यद् वा॑ दक्ष॑स्य बि॒भ्युषो॑ (3), अ॒बि॒भ्यत् अ॑र॒न्धयः॑ शर्ध॑त इन्द्र॑ द॒स्यून् (4)

**6.23.3:** May Indra be the drinker of the Soma-delight which is released (by our work) (1). O Fierce one, you lead the adorer to safety (2). You make the wide world (*u-loka*) accessible to the hero who pours the Soma for you (3). For the doer of works who lauds, you give the riches (or felicities) (4).<sup>3</sup>

[*kīrayaḥ*: doer of works, (8.103.13), singer of hymns]

**6.23.4:** May Indra, with his steeds, come to the Soma-pressing (1), carrying the vajra, to drink the Soma and give the Ray-cows (2). May he make for us one (a son) who is a hero, has the powers of the godhead (*naryam*) and have all the abilities of a great hero (3). May those who carry the *stoma* (to Indra), hear the invocation of the speaker of the (potent) word (4).<sup>4</sup>

[*stomavāhāḥ*: those who carry the stoma (based on *stomavāhasaḥ* in (1.5.1))]

**6.23.5:** In ancient times Indra has done great deeds for us (1). Hence whatever hymns he desires to hear (*vāvān*), those we will recite for Indra (2). We laud when the Soma-delight is released (3). We express (*shamsat*) the utterances (4). We increase Indra by means of the soul-thought (*brahma*) (5).<sup>5</sup>

**6.23.6:** Since you have made the soul-thought (*brahma*) means of your growth in us (1), we address you with such thoughts (2). O drinker of Soma, when the Soma is released (3), we recite the mantrās which are beautiful and most peaceful (4), and which bring (or support) the yajña (5).<sup>6</sup>

[*rāndryā*: beautiful (S), (occurs once)]

<sup>3</sup> पाता सुतमिन्द्रो अस्तु सोमं (1), प्रणेनीः उग्रो जरितारम् ऊती (2),  
कर्ता वीराय सुख्य उ लोकं (3), दाता वसु स्तुवते कीरये चित् (4)

<sup>4</sup> गन्ता इयान्ति सर्वना हरिभ्यां (1), बभ्रिः बज्रं पपिः सोमं ददिः गाः (2),  
कर्ता वीरं नयं सर्ववीरं (3), श्रोता हव गृणतः स्तोमवाहाः (4)

<sup>5</sup> अस्मै वयं यद् वावान् तद् विविष्म इन्द्राय (1), यो नः प्रदिबो अपस्कः (2),  
सुते सोमै स्तुमसि (3), शंसत् उक्था (4), इन्द्राय ब्रह्म वर्धनं यथासत् (5)

<sup>6</sup> ब्रह्माणि हि चंकृषे वर्धनानि (1), तावत् त इन्द्र मतिभिः विविष्मः (2),  
सुते सोमै सुतपाः (3), शंतमानि रान्द्रा क्रियास्म (4), वक्षणानि यज्ञैः (5)



6.23.7: You instruct us (1), become joyful with the offering of *purodāṣha* (cake) (2), drink the Soma which breaks down (the hostiles) by the knowledge (3). O Indra, be seated on the seat of sacred grass, prepared by *yajamāna* (4). Grant the wide world (Sun world) for the devotee who desires you (5).<sup>7</sup>

[*tvāyataḥ*: desires (to serve) you, (1.53.3)]

6.23.8: O fierce Indra, rejoice as much as you favour (1). May these sacrifices attain you and pervade you (2). May these our invocations reach you (3). May these thoughts influence you to grant protection to us (4).<sup>8</sup>

[*yajñāsaḥ*: sacrifices (viewed as beings), (5.9.2), (8.23.10)]

6.23.9: O Friends, when the pressed Soma is ready (1), fill the enjoyer Indra with the Soma (2). May there be plenty (of Soma) for his need in battles (3). Indra does not neglect to grant protection to the person offering Soma (4).<sup>9</sup>

[*bharāya*: battles, (1.111.5)]

6.23.10: With the offering of the pressed Soma-delight (1), Indra, the lord (*kṣhayaṭ*) of the opulence, is praised by me of the Bharadwāja lineage (2). (By Indra's grace) may the adorer become an illumined person (*sūriḥ*) (3). May Indra be the giver of all desirable riches (4).<sup>10</sup>

<sup>7</sup> स नो बोधि (1), पुरोळाशं रराणः (2), पिबा तु सोमं गोक्कजीकम् इन्द्र (3), एदं बर्हिः यजमानस्य सीद (4), उरुं कृधि त्वायत् उं लोकम् (5)

<sup>8</sup> स मन्दस्वा हानु जोषमुग्र (1), प्र त्वा यज्ञासं इमे अश्रुवन्तु (2),

प्रेमे हवासः पुरुहूतमस्मे (3), आ त्वा इयं धीरवस इन्द्र यम्याः (4)

<sup>9</sup> तं वः सखायः सं यथा सुतेषु (1), सोमैभिः ईं पृणता भोजमिन्द्रम् (2),

कुवित् तस्मा असन्ति नो भराय (3), न सुष्विम् इन्द्रो अवसे मृधाति (4)

<sup>10</sup> एवेदिन्द्रः सुते (1), अस्तावि सोमै भरद्वाजेषु क्षयत् इत् मघोनः (2),

असद् यथा जरित्र उत सूरिः (3), इन्द्रो रायो विश्ववारस्य दाता (4)

### Anuvāka 3: Sūktās (24-43)

## 24. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.24.1: King of lauds

6.24.2: He is the power of Words

6.24.3: He spreads to us like branches of a tree

6.24.4: His helpful bondage

6.24.5: *asat* and *sat*

6.24.6: Perfect hymn (*sushṭutī*)

6.24.7: Stoma and Uktha

6.24.8: He can climb mountains and descends to depths

6.24.9: Give us urgings

6.24.10: Rejoice for a hundred years

[Metre: Triṣṭup (11, 4)]

6.24.1: A call is uttered to the rapturous Indra, who is a showerer (1), (to come) with Soma, he is the Soma drinker and the remover of dasyu-foes (2). Men (offer) utterances (*ukthaiḥ*) and the illumined chant (*ṛk*) to the opulent one (3). He is an inhabitant of heaven, king of lauds, is inexhaustible in his protection (4).<sup>1</sup>

[*ṛjīṣham*: remover of foes, (Indra) (1.32.6)]

6.24.2: He is hero who smites foes, has the powers of godhead (*narya*) and is a conscious knower (1). He hears the call and gives wide protection to the singer (2). He is our treasure, (he is the) power of words uttered by men, the upholder of the doers of work (3). (He is) the strong one, lauded in the discovery of knowledge, he gives the plenitude (4).<sup>2</sup>

[*kārū*: doers of work, (7.2.7)]

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<sup>1</sup> वृषा मद् इन्द्रे श्लोक उक्था (1), सचा सोमेषु सुतपा ऋजीषी (2),  
अर्चत्र्यो मघवा नृभ्य उक्थैः (3), द्युक्षो राजा गिराम् अक्षितोतिः (4)

<sup>2</sup> ततुरिः वीरो नर्यो विचेताः (1), श्रोता हव गृणत उर्वि-ऊतिः (2),  
वसुः शंसो नरां कारुधाया (3), वाजी स्तुतो विदधे दाति वाजम् (4)

**6.24.3:** Like the axle of the wheel (1), the Hero, who is the vast, exceeds the heaven and earth, in greatness (*mahnā*) (2). O ancient Indra, we ascend to you by your increasings (4), like (climbing) the branches of a tree, O much invoked (3).<sup>3</sup>

[*ruruhuḥ*: ascend, (6.7.6); spread (S)

'Climbing Indra as a ladder' is in (1.10.1)]

**6.24.4:** O One with many powers (*purushāka*), your energies and actions (*shakā*) (1), converge like the paths of cattle towards home (2). As the cords that bind the calves are really not a bondage (*adāmānaḥ*) for them, so are thy bonds for us, most gracious (*sudāman*) Indra (3).<sup>4</sup>

[*shāka*: powers, (5.15.2); *sudāman*: one auspiciously connected to devotee; *dāmā*: rope, string, (8.72.6), (8.23.2);

*tantayaḥ*: cords;]

**6.24.5:** One act to day, another tomorrow (1), so Indra constantly turns what is not (*asat*) into what is (*sat*) (2). Here are for us Mitra, Varuṇa, Pūshan and Savitṛ (*arya*), to take us to our desired goal (4).<sup>5</sup>

[*vasha*: goal]

**6.24.6:** By the utterances Indra is lead to the yajña (easily) (2), just as the water comes down from the mountain peaks (1). Those who desire the plenitude go to you with a perfect hymn (3), like horses to a battle, O Indra (4).<sup>6</sup>

[*gīrvāha*: one who carries or supports the word, Indra;

*ānayan*: lead; *ājim*: battle;]

<sup>3</sup> अक्षो न चक्रयौः (1), शूर बृहन् प्र ते म॒ह्ना रिरि॒चे रोद॑स्योः (2),

बृ॒क्षस्य॑ नु ते पुरु॒हूत व॒या (3), व्यू॒तयो॑ रुरुहुः इन्द्र पूर्वीः (4)

<sup>4</sup> शची॑वतस्ते पुरु॒शाक् शा॒क्ता (1), गवा॑मिव सु॒तयः॑ सं॒चर॑णीः (2),

वत्सा॑नां न तन्त॒र्यस्त॑ इन्द्र (3), दाम॑न्वन्तो अ॒दामा॑नः सु॒दाम॑न् (4)

<sup>5</sup> अन्य॑त् अ॒द्य कर्वी॑रम् अ॒न्यदु॑ श्वो (1), अस॑त् च स॒न्मुहुः॑ आ॒चक्रिः॑ इन्द्रः (2),

मि॒त्रो नो॑ अ॒त्र वरु॑णश्च पू॒षा अर्यो॑ (3), वश॑स्य पर्ये॒तास्ति॑ (4)

<sup>6</sup> वि त्वदा॑पो न पर्व॑तस्य पृ॒ष्ठात् (1), उ॒क्थेभिः॑ इन्द्र आ॒नय॑न्त यु॒ज्ञैः (2),

तं त्वा॒भिः सु॑ष्टु॒तिभिः॑ वा॒जय॑न्त (3), आ॒जिं न जंग॑मुः गिर्वा॒हो अ॒श्वाः (4)

6.24.7: Years do not age him (1), nor do months and days wear out Indra (2). May this form of him, the magnificent, grow more glorious still (3), extolled by our affirming lauds (*stoma*) and our utterances (4).<sup>7</sup>

6.24.8: He whom we worship bows not to the firm or the stiff (1), or to the challenger incited by the dasyu-foe (2).

To Indra the lofty mountains, are easy (to climb) like plains (3), and in the deeps there is a foot-hold for him (4).<sup>8</sup>

[*shardhataḥ*: challenger, (8.60.12);

*gādhama*: supporting path, foot-hold;]

6.24.9: Through deep and vast paths, O mighty one (1), O Drinker of Soma, give us plenitude and urgings (2). Stand high with your protections for us, O one who meets no hurt (3), when the gloom of night brightens into day (4).<sup>9</sup>

[*preṣhāḥ*: urgings, (1.68.5); *ūrdvaḥ*: high, (1.36.13) etc.

*ariṣhyan*: one who meets with no hurt, (2.8.6)]

6.24.10: Be with our leader in battle, for his protection (1);

protect him from a near (or a distant) foe (2);

protect him from enemies at home and in the forest (3). May we rejoice a hundred winters with the strength of the strong (4).<sup>10</sup>

[*nāyam*: yajamāna; leader of rite; *īta*: near;]

<sup>7</sup> न यं जरन्ति शरदो (1), न मासा न द्याव इन्द्रम् अवकर्शयन्ति (2),  
वृद्धस्य चिद्धर्धतामस्य तनूः (3), स्तोमैभिः उक्थैश्च शस्यमाना (4)

<sup>8</sup> न बीळवे नमते न स्थिराय (1), न शर्धते दस्युजूताय स्त्वान् (2),  
अज्जा इन्द्रस्य गिरयश्चित् ऋष्वा (3), गम्भीरे चिद् भवति गाधर्मस्मै (4)

<sup>9</sup> गम्भीरेण न उरुण अमत्रिन् (1), प्रेषो यन्धि सुतपावन् बाजान् (2),  
स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन् (3), अक्तोः व्युष्टौ परितक्म्यायाम् (4)

<sup>10</sup> सचस्व नायमवसे अभीकं (1), इतो वा तमिन्द्र पाहि रिषः (2),  
अमा चैनमरण्ये पाहि रिषो (3), मदम शतहिमाः सुवीराः (4)

## 25. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.25.1: Protections

6.25.2: Hostiles are spread everywhere

6.25.3: Make them feeble

6.25.4: Battle

6.25.5: No one is a match for you

6.25.6: The worshipper wins the battle

6.25.7: Protector and armour

6.25.8: Master of yajna

6.25.9: Bharadvāja seers

[Metre: Triṣṭup (11, 4)]

6.25.1: O Indra, you are strong (2), with these protections which may be small, great, or in the middle (1). With them guard us in our battle against the hostile forces (3). O Fierce one, grant us these protections and the great plenitude (4).<sup>1</sup>

6.25.2: Along with the (other) gods, you harm the confronters (1), and destroy the wrath of the enemies, O Indra (2). For the sake of yajamāna (*ārya*), destroy all the hostile (*dasyu*) foes (4), who have spread everywhere (*vishūchi*) and assail (*abhiyuja*) us (3).<sup>2</sup>

[*ariṣhyanta*: those who meet no hurt, gods, (2.8.6);

*spṛdha*: confronters (forces), (6.5.6); *ābhiḥ*: these (gods)]

6.25.3: Those who are harnessed to conquer us (2), those who assail us whether they be kinsmen or unrelated (1), make their strengths to become feeble (3); destroy their masculine mights (*vr̥ṣṇayani*) (4), and put them to flight (5).<sup>3</sup>

[*yuyujre*: yoked, (5.53.1); *vanuṣha*: desiring to conquer, (6.6.6)]

<sup>1</sup> या तं ऊ॒तिर॒व॒मा या प॒र॒मा या म॒ध्य॒म (1), इन्द्रं शु॒ष्मिन् अ॒स्ति (2),  
ताभि॒रू षु वृ॒त्रह॒त्यै अ॒वीः न (3), ए॒भिश्च॒ बा॒जैः म॒हान् न उ॒ग्र (4)

<sup>2</sup> आभिः॒ स्पृ॒धौ मि॒थ॒तीः अ॒रि॒षण्यन् (1), अ॒मि॒त्रस्य॒ व्य॒थ॒या म॒न्युम् इन्द्र (2),  
आभिः॒ वि॒श्वा अ॒भियु॒जो वि॒षू॒चीः (3), आ॒र्या॒य वि॒शो अ॒व तारी॒त् दा॒सीः (4)

<sup>3</sup> इन्द्रं॒ जाम॒य उ॒त ये अ॒जाम॒यो अ॒र्वा॒ची॒नासो॑ (1), व॒नु॒षौ यु॒यु॒ज्रे (2),  
त्वमे॒षां वि॒थुरा॒ शवा॑ंसि (3), ज॒हि वृ॒ष्ण्यानि॑ (4), कृ॒णु॒ही परा॑चः (5)

**6.25.4:** By his bodily strength, the hero (of godly forces) conquers the hero (of hostile forces) (1), when they both battle each other, with their bodies shining (with anger or valour) (2), (or when they dispute) roaring with shouts for the sake of Ray-cows, successors, waters or fertile lands (3).<sup>4</sup>

[*urvarāsu*: fertile lands, (1.127.6); *toka, tanaya*: see (6.1.12)]

**6.25.5:** (O Indra), I think that there is no hero who can battle with you (2). There exists no hero who is a swift and violent overthrower (of foes) (like you) (1). O Indra, no one is a match for you (3). You are superior to all the persons born in the universe (4).<sup>5</sup>

**6.25.6:** When two (persons) contend in a great battle for the sake of habitation or followers (3), or they want to expand their dominions or they are eager to confront each other (4), among the two (fighters or disputants), only one wins the strengths (and riches) (1), (namely) the worshipper (*vedhasah*) who invokes you in the meeting (or battle) (2).<sup>6</sup>

[*vyachasvati*: expanding (10.110.5); *nṛmṇaḥ*: strengths (5.19.2), (1.67.2) (includes the riches and felicities);

*maho vṛtre*: great battle (S);]

**6.25.7:** O Indra, for the people of vision who tremble (with fear) (1), be their protector and their armour (2). (Also protect) us who are most strong (3), who are noble (*arya*) and those of us who have been placed in front by the men of wisdom (4).<sup>7</sup>

[*ejati*: trembles, (5.59.2); *nṛtama*: those who are most strong]

<sup>4</sup> शूरो वा शूरं वनते शरीरैः (1), तनूरूचा तरुषि यत् कृण्वैते (2),  
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते (3)

<sup>5</sup> नहि त्वा शूरो न तुरो न धृष्णुः (1), न त्वा योधो मन्यमानो युयोधं (2),  
इन्द्र न किं त्वा प्रति अस्ति (3), एषां विश्वां जातानि अभ्यसि तानि (4)

<sup>6</sup> स पंत्यत उभयोः नृम्णम् अयोः यदी (1), वेधसः समिथे हवन्ते (2),  
वृत्रे वा महो नृवति क्षये वा (3), व्यचस्वन्ता यदि वितन्तसैते (4)

<sup>7</sup> अथ स्मा ते चर्षणयो यत् एजान् इन्द्र (1), त्रातोत भवा वरूता (2),  
अस्माकांसो ये नृतमासो (3), अर्य इन्द्र सूरयो दधिरे पुरो नः (4)

**6.25.8:** To you has been assigned a mighty Indra-power forever (1), for killing (the foe) Vṛtra everywhere (2); to you, Indra, master of yajña, all the valour and strength has been assigned (3), in the overcoming of the foes (*nṛṣhahye*) by the gods (4).<sup>8</sup>

[Also in TS (1.6.12.3)]

**6.25.9:** May you drive away our hostile confronters in the battle (1), and destroy the ungodly enemies who want to harm us (2). O Indra, may we, Bharadvāja seers who are extolling you (4), know the light (of knowledge) which gives the protection and growths (3).<sup>9</sup>

[*sam-aja*: drive out, (5.2.12); *spr̥dha*: confronters, the hostile forces. S uses this word for 'army' in general, whether it is fighting for hostiles or the godly persons; *vastoh*: lights;]

## 26. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.26.1:** Soma and forceful protection

**6.26.2:** Lord of existence

**6.26.3:** So-called invulnerable (demon)

**6.26.4:** Increased the adorer Tuji

**6.26.5:** Divodāsa

**6.26.6:** Demon Chamūri and devotee Dabhiti

**6.26.7:** Protect with your triple armour

**6.26.8:** Sage Pratardana

[Metre: Triṣṭup (11, 4)]

**6.26.1:** O Indra, listen to our invocation (1). We anoint you with Soma for the gain of the great plenitude (2). When men assemble for a battle (3), in the days ahead, grant us a forceful protection (4).<sup>1</sup>

<sup>8</sup> अनु ते दायि म॒ह इन्द्रि॒याय॑ स॒त्रा (1), ते वि॒श्वम॑नु वृ॒त्रह॑न्त्ये (2),

अनु॑ क्ष॒त्रम॑नु स॒हो यज॑त्रेन्द्र (3), दे॒वेभि॑रनु ते नृ॒षह्ये॑ (4)

<sup>9</sup> ए॒वा नः॑ स्पृ॒धः स॑र्म॒जा स॒मत्सु॑ (1), इन्द्रं॑ रा॒रन्धि॑ मि॒थ॒तीः अ॒दे॒वीः (2),

वि॒द्याम॑ वस्तोः अ॒वसा॑ (3), गृ॒णन्तो॑ भ॒रद्वा॑जा उ॒त तं इन्द्र॑ नू॒नम् (4)

<sup>1</sup> श्रु॒धी न इन्द्र॑ ह्य॒याम॑सि त्वा (1), म॒हो वा॑ज॒स्य सा॒तौ वा॑वृ॒षाणाः॑ (2),  
सं यद्वि॑शो अ॒यन्त॑ शूर॒साता॑ (3), उ॒ग्रं नो॑ अ॒वः पा॒र्ये अ॒हन् दाः॑ (4)

**6.26.2:** (Bharadvāja), born of plenitude calls you, the swift life-force (steed) (1), in the quest for obtaining the great plenitude (2). You Indra is the lord of existence and the passer of all barriers (3). Bharadvāja sees you battling the Vṛtra foes for recovering the Ray-cows and killing the foes with the fist (4).<sup>2</sup>

[*gadhyasya*: for the quest, (6.10.6);

*chaṣṭe*: sees you, (5.19.1); *tarutra*: passer of barrier;

*vājineya*: born of Vājinī (S); Vājinī in (3.6.1) and others means, 'one full of plenitude'. For S, *vājini* is a lady. He does not give any basis for his statement.]

**6.26.3:** You have impelled the seer for the recovery of the luminous rik mantrās (1). You shattered (the demon) Shuṣṇa for the sake of (the devotee) Kutsa (2). To give peace and happiness to (the devotee) Athithigva (4), you cut off the head of the foe (Shambara) who thought he was invulnerable (3).<sup>3</sup>

[*shamsyam*: that which has to be expressed, (8.60.11);

*a-marmaṇaḥ*: invulnerable]

**6.26.4:** You have brought to Vṛṣabha a great war-chariot (1).

You have protected him who was warring for ten days (2).

You have slain Tugra along with Vetasu (3).

You have increased Tuji who lauds you (4).<sup>4</sup>

[*vṛṣabha*: name of a king, according to S. This king does not appear anywhere else in RV.

*tūtoḥ*: increased (S), (occurs only once)]

<sup>2</sup> त्वां वाजी हवते वाजिनेयो (1), महो वाजस्य गध्यस्य सातौ (2),

त्वां वृत्रेषु इन्द्र सत्पतिं तरुत्रं (3), त्वां चष्टे मुष्टिहा गोषु युध्यन् (4)

<sup>3</sup> त्वं कविं चौदयो अर्कसातौ (1), त्वं कुत्साय शुष्णं दाशुषे वर्क (2),

त्वं शिरौ अमर्मणः पराहन् (3), अतिथिगवाय शंस्यं करिष्यन् (4)

<sup>4</sup> त्वं रथं प्र भरो योधम् ऋष्वम् (1), आवो युध्यन्तं वृषभं दशद्युम् (2),

त्वं तुग्रं वेतसवे सचाहन् (3), त्वं तुजिं गृणन्तमिन्द्र तूतोः (4)



**6.26.5:** O Indra, subduer of foes, your deeds are well-known (1).  
O hero, you have scattered the foes in hundreds and thousands (2).  
You have slain the dāsa-foe Shambara (staying) in the mountain (3).  
With your varied protections, you have protected (the devotee)  
Divodāsa (4).<sup>5</sup>

**6.26.6:** (You are) rapturous with the Soma-delight offered with  
intense faith (1); for (helping) Dabhīti you have consigned the  
(demon) Chumuri to the sleep of death (2). By giving (the maiden)  
Raji to Piṭhīnas (3),  
you have destroyed sixty thousand (enemies) by your powers (4).<sup>6</sup>  
[Raji or Piṭhīnas do not appear in any other RV mantrās.]

**6.26.7:** May I, along with their wise persons, obtain (1), from you  
happiness and vigour which are supreme (2). (The same was given)  
by you to the heroes who laud you, who is accompanied by heroes  
(*sadhavīra*) (3). (O Indra), you are powerful and protect the persons  
by your triple armour of defence (4).<sup>7</sup>

**6.26.8:** O Indra, in this invocation (*hūtau*) (to you) for light (1), may  
we be your most dear friends, O great one (2). May Kṣhatrashrī, the  
son of Pratardana, be most glorious (3), with the destruction of the  
Vṛtra-foes and the attainment of riches and felicities (4).<sup>8</sup>

[The sage Pratardana is mentioned in Kaushitāki U. (3.1.1) as one  
upholding the truth and as a friend and devotee of Indra.]

<sup>5</sup> त्वं तत् उक्थम् इन्द्र बर्हणा कः (1), प्र यत् शता सहस्रा शूर दर्षि (2),  
अव गिरेः दासं शम्बरं हन् (3), प्राबो दिवोदासं चित्राभिः ऊ ती (4)

<sup>6</sup> त्वं श्रद्धाभिः मन्दसानः सोमैः (1), दभीतये चुमुरिमिन्द्र सिष्वप् (2),  
त्वं रजिं पिठीनसे दशस्यन् (3), षष्टिं सहस्रा शच्या सचाहन् (4)

<sup>7</sup> अहं च न तत्सूरिभिः आनश्यां (1), तव ज्याय इन्द्र सुममोजः (2),  
त्वया यत् स्तबन्ते सधवीर वीराः (3), त्रिवरूथेन नहुषा शबिष्ठ (4)

<sup>8</sup> वयं ते अस्याम् इन्द्र युस्रहूतौ (1), सखायः स्याम महिन प्रेष्ठाः (2),  
प्रातर्दनिः क्षत्रश्रीः अस्तु श्रेष्ठौ (3), घने वृत्राणां सनये धनानाम् (4)

## 27. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.27.1: What has Indra done for his friends?**

**6.27.2: He has achieved with them**

**6.27.3: None equal to you**

**6.27.4: Varashikha lineage killed**

**6.27.5: Abhyavartin and Hariyūpiya (river)**

**6.27.6: Yavyāvatī river**

**6.27.7: Knowledge moves freely and joyfully**

**6.27.8: Gift of discrimination**

**[Metre: Triṣṭup (11, 4)]**

**6.27.1:** What has Indra (done) in the rapture of the (Soma) (1)?

What has he done on drinking (this Soma) (2)? What has he done in friendship (3)? What has been obtained (by devotees) either in march or in a state of rest (3)? What have the devotees of old or the recent ones obtained (5)?<sup>1</sup>

[*vividre*: obtained (S);

*raṇā*: movement, march (6.15.5)]

**6.27.2:** [The questions posed earlier are answered. This verse and the one before are identical except that *kim* and *kimu* in verse 1 are replaced by *sat* and *sadu*; here *sat* means 'union'.]

In the rapture of Soma, Indra has achieved union (with the supreme) (1). In drinking the Soma, Indra has achieved union (2).

He has achieved union during friendship (3). He has given the state of union with Indra for the devotees of old and the new ones (4).

During march, and at rest, he has made the devotees to achieve union with Indra (5).<sup>2</sup>

[*sat*: in union, (3.4.8). For S, *sat* means a good deed like giving riches to a devotee.]

<sup>1</sup> किमस्य मदे (1), किमु अस्य पीतौ इन्द्रः (2), किमस्य सख्ये चकार (3), रणा वा ये निषदि किं ते (4), अस्य पुरा विविद्रे किमु नूतनासः (5)

<sup>2</sup> सदस्य मदे (1), सदु अस्य पीतौ इन्द्रः (2), सदस्य सख्ये चकार (3), रणा वा ये निषदि सत् ते (4), अस्य पुरा विविद्रे सदु नूतनासः (5)

**6.27.3:** There is no one equal in greatness to you (1). O Maghavan, we do not know of anyone more opulent (than you) (2). In your unlimited riches, nothing is new (3). No one is able to see your powers (4).<sup>3</sup>

[Line 3: All the riches have been with you eternally. Nothing can be added to it.

*samasya*: in equality; *samana*: an equal, (6.4.1), (10.69.8);

*mahimāna*: greatness, (7.2.2), (10.69.9);

*nūtanasya*: that which is new (everywhere in RV). S renders it as 'praised'. *nūnat* means, 'to voice' in (6.3.7).

*nūtana* has no such meaning]

**6.27.4:** We understand (the greatness) of your powers (*indriyam*) by which (1), you have slain the lineage of Varashikha (2). O Indra, the most powerful among them Parama, was shattered (4), by (only) the sound of the Vajra weapon, hurled (*nihata*) at him with your might (3).<sup>4</sup>

[*parama*: the most powerful; name of a son of Varashikha (S);

*acheti*: to know, to understand, (1.88.5) (occurs in only two places)]

**6.27.5:** To favour Abhyavartin, the son of Chayamana (2), Indra destroyed the lineage of Varashikha (1). (Indra) killed all the Vṛchīvatas (stationed) on the eastern side of Hariyūpiya (river) (3). One of them on the other bank (*apara*) was also killed (4).<sup>5</sup>

[*vṛchīvatas* appears in the mantra 7 also; *shikṣhan*: to favour]

<sup>3</sup> न॒हि नु ते॑ म॒हिम॑नः॒ सम॑स्य॒ (1), न म॑घवन् मघव॒त् त्वस्य॑ वि॒द्म (2),  
न रा॒धसो॑ रा॒धसो॑ नू॒तन॑स्य इन्द्र॒ (3), न किं॑ दद॒श् इन्द्रि॑यं ते॒ (4)

<sup>4</sup> ए॒तत् यत् ते॑ इन्द्रि॒यम् अ॑चेति॒ (1), येन॑ अ॒वधीः॑ व॒रशि॑खस्य॒ शेषः॑ (2),  
वज्र॑स्य॒ यत् ते॑ नि॒हत॑स्य॒ शुष्मा॑त् स्व॒नात् चि॑त् (3), इन्द्र॒ पर॑मो द॒दारं (4)

<sup>5</sup> वधी॑दिन्द्रो॒ वर॑शि॒खस्य॑ शेषो॒ (1), अभ्याव॑र्तिनै॒ चाय॑मा॒नाय॑ शि॒क्षन् (2),  
वृ॒चीव॑तो॒ यत् ह॑रि॒यूपी॑यायां॒ हन् पूर्वे॑ अ॒र्धे (3), भि॒यसा॑प॒रो द॑र्त् (4)

6.27.6: O Indra, (there are) the three hundred mailed warriors (standing) together near the river Yavyāvatī (1); they, the Vṛchīvantas, walk on the way to their doom (3), while breaking the sacrificial vessels (4), and moving aimlessly (5). (Indra) is called by many for getting inspired knowledge (2).<sup>6</sup>

[*patyate*: travels, (8.102.9); walks on the way, (6.13.4);

*sharave*: to the doom (4.3.7);

Yavyāvatī: According to S, it is same as Hāriyūpiya river]

6.27.7: His luminous (*aruṣha*) knowledge (ray-cow) moves freely within (between Heaven and Earth, matter and mind) like cows in a perfect pasture (*su-yavasa*) (1). He delivered (the hostile) Turvasha (to be under the control of the devotee) Sṛnjaya (3). He made Vṛchīvata to be instructed by the descendents of Devavāta (4).<sup>7</sup>

[Lines 3 and 4 can refer to the psychological powers symbolised by names like Sṛnjaya, Vṛchīvata etc.

Line 4: According to S, the descendent of Devavāta is Abhyavartī. Vṛchīvata are the sons of Varashikha.

*para dāh*: deliver (us), (7.1.1.9); *rerihat*: to lick, (10.45.4);

*rerihāṇā*: (to move) joyfully and freely]

6.27.8: The opulent king Abhyāvartī, son of Chayamāna, has given me (2), twenty ray-cows (powers of knowledge) and two female powers of movement (riding in cars) (1). This gift of discrimination given by a descendent or Pṛthu, cannot be destroyed (3).<sup>8</sup>

[*dūṇāsha*: (*dur-nasha* in padapāṭha): that which cannot be destroyed]

<sup>6</sup> त्रिंशत् शतं वर्मिणं इन्द्र साकं यव्यावत्यां (1), पुरुहूत श्रवस्या (2), वृचीवन्तः शरवे पत्यमानाः (3), पात्रां भिन्दाना (4), नि अर्थानि आयन् (5)

<sup>7</sup> यस्य गावो अरुषा सूयवस्यू अन्तः ऊ षु चरतो रेरिहाणा (1), स सृज्जयाय तुर्वशं परादात् (2), वृचीवन्तो दैववाताय शिक्षन् (3)

<sup>8</sup> द्वयान् अग्रे रुथिनो विंशतिं गा वधूमन्तो (1), मघवा मह्यं सम्राट् अभ्यावर्ती चायमानो ददाति (2), दूणाशा इयं दक्षिणा पार्थवानाम् (3)

## 28. Ray-cows (*gāvaḥ*)

Riṣi: Bharadvājaḥ Bārhaspatyah

6.28.1: Ray-cows have brought us bliss

6.28.2: Indra teaches his devotee

6.28.3: The Ray-cows are not stolen

6.28.4: Ray-cows range over wide movements

6.28.5: Ray-cows are Indra and Bhaga

6.28.6: Your strength glorified in assemblies

6.28.7: May darts of Rudra leave you aside

6.28.8: Mighty seed of the bull

[Metre: Triṣṭup (11, 4), 1, 5-7; Jagatī (12, 4), 2-4; Anuṣṭup (8, 4), 8;]

6.28.1: The ray-cows have come and brought us bliss (1). May they stay in the appropriate place and be pleased with us (2). May they live here, mothers of calves, with many forms (3), and yield milk for Indra on many dawns (4).<sup>1</sup>

[Indra does not need the milk of a cow. Here milk, a product of cow, means knowledge.

*goṣṭhe*: in a place of knowledge, hall of recitation; cow-stall for ritualists;

Line 4 (alt.): The ray-cows give the knowledge for Indra who is born in us.]

6.28.2: Indra fills him (with gifts) and teaches the worshipper (1); (he) makes gifts and does not take away what is one's own (2).

Increasing his riches forever (in the devotee) (3),

he puts the seeker of gods in an impregnable place (*khilye*) (4).<sup>2</sup>

[*prṇate*: to satisfy with gifts, (10.122.4)]

<sup>1</sup> आ गावो अगमन्तु भद्रमक्रन् (1), सीदन्तु गोष्ठे रणयन्तु अस्मे (2),  
प्रजावन्तीः पुरुरूपा इह स्युः (3), इन्द्राय पूर्वीः उषसो दुहानाः (4)

<sup>2</sup> इन्द्रो यज्वने पृणते च शिक्षति (1), उपेददाति न स्वं मुषायति (2),  
भूयोभूयो रयिमिदस्य वर्धयन् (3), अभिन्ने खिल्ये नि दधाति देवयुम् (4)

**6.28.3:** They are not lost, nor do robbers injure them (1), nor the unfriendly frighten, nor wish to assail them (2). The master of the ray-cows lives together long with these (4), and worships the devās and offers gifts (3).<sup>3</sup>

[This verse can be understood to refer to the animal cows as well as to the rays of knowledge. The dominant idea is that *gāvaḥ* refers to the rays. Only in that sense we can say that 'they are not lost'. Of course, the line 1 has been translated as referring to injunctions, 'One should not steal the cows'.]

**6.28.4:** The horse, that tears the earth, does not reach them (ray-cows) (1). The cutting instruments come not near them (2). The ray-cows range over wide movements fearlessly (3), which (ray-cows) belong to the mortal who sacrifices (4).<sup>4</sup>

[*uru-gāyam*: wide movement;  
*samskṛtatram*: (cutting) instruments (S);  
*samskṛtam*: perfected, (5.76.2)]

**6.28.5:** To me the cows are Bhaga, they are Indra (1), ray-cows are the enjoyment of the first-poured Soma (2). These that are ray cows, they are Indra, O people (3)! It is Indra I desire with my heart and with my mind (4).<sup>5</sup>

[*gāvaḥ*, ray cows are symbols of light. The seer implies that if he desires the ray-cows, he will attain by them Indra, the lord of the illumined mind.

Bhaga: the god of delight; the god of enjoyment, (7.15.11)  
*bhakta*: that which is to be enjoyed, (1.127.5); food (S);  
*bhakṣhīya*: may I enjoy, (1.81.6)  
*bhakṣham*: enjoyment, (9.83.4);

<sup>3</sup> न ता न॑शन्ति न द॑भाति तस्क॑रो (1), न आ॑साम् आ॒मित्रो व्यथि॑रा  
द॑धर्षति (2), दे॒वान् च॒ याभिः॒ यज॑ते ददा॑ति च॒ (3), ज्योक् इत् ताभिः॒  
सच॑ते गोप॑तिः स॒ह (4)

<sup>4</sup> न ता अ॒र्वा रे॒णुक॑काटो अ॒श्रुते॑ (1), न सँ॑स्कृत॒त्रम् उ॒प यन्ति॑ ता अ॒भि (2),  
उ॒रुगा॑यम॒र्भयं॑ तस्य॒ ता अनु॑ गावो (3), म॒र्तस्य॑ वि च॑रन्ति॒ यज्व॑नः (4)

<sup>5</sup> गावो॑ भगो॒ गाव॑ इन्द्रो॒ मे अ॒च्छान् (1), गावः॑ सोम॒स्य प्रथ॑मस्य॒ भक्षः॑ (2),  
इ॒मा या गावः॑ स ज॑नास॒ इन्द्र॑ (3), इ॒च्छामि॑ इत् ह॒दा मन॑सा चि॒दिन्द्र॑म् (4)

*bhakṣhaṇam*: drinking of Soma, (1.110.3)

First poured Soma: the Soma that results in the beginning of the work. This Soma is the cause of enjoyment; this enjoyment can be had only if we have the associated knowledge, *gāvaḥ*. Hence *gāvaḥ* is called as the enjoyment.

Line 2: appears in: 'you have given birth to ray-cows (*gāḥ*) (1.91.22)]

**6.28.6:** O Ray-cows, you fatten the emaciated (1),  
and you make the unlovely look beautiful (2).

Make our house happy, you with pleasant voice (3),  
your great strength is spoken in our assemblies (4).<sup>6</sup>

[Lines 2 and 3 are meaningful when addressed to *gava* as the animals, as well as the knowledge. Note that in line 1, only knowledge can restore the health of a person, not merely the milk.

Line 4 applies only to *gāva* as knowledge. The animal cow is not glorified in assemblies]

**6.28.7:** May you have many calves, graze on good pastures (1), and drink pure water at good drinking places (2). May not the thief master you, nor the one, who brings evil by speech (3), and may the darts of Rudra leave you aside (4).<sup>7</sup>

[*parivṛjyāḥ*: avoid, (S)]

**6.28.8:** Let the nourishment of ray-cows be solicited (1).

May the mighty seed of the Bull be present (and empower) in your strength (2).<sup>8</sup>

[*upaparchana*: nourishment]

<sup>6</sup> यूयं गावो मेदयथा कुशं (1), चिदश्रीरं चित्कृणुथा सुप्रतीकम् (2),  
भद्रं गृहं कृणुथ भद्रवाचो (3), बृहद् वो वयं उच्यते सभासुं (4)

<sup>7</sup> प्रजावतीः सूयवसं रिशन्तीः (1), शुद्धा अपः सुप्रपाणे पिबन्तीः (2),  
मा वः स्तेन ईशत म अघशंसुः (3), परि वो हेती रुद्रस्य वृज्याः (4)

<sup>8</sup> उपेदम् उपपर्वनम् आसु गोषूप पृच्यताम् (1),  
उप ऋषभस्य रेतसि उप इन्द्र तव वीर्ये (2)

## 29. Indra

Riṣi: Bharadvājaḥ Bārhaspatyaḥ

6.29.1: Attaining right thinking

6.29.2: Sprinkle us with divine powers

6.29.3: Might with discernment

6.29.4: Devotees most beloved of the gods

6.29.5: No limit for your might

6.29.6: One with unequalled ojas

[Metre: Triṣṭup (11, 4)]

6.29.1: Desirous of attaining (the state of) right thinking (2), and for obtaining his friendship, men serve the great (*maho*) Indra (1). The wielder of vajra is a great giver (3). Offer worship with sacrifice to him who is mighty and rapturous (4).<sup>1</sup>

[*sepuḥ*: serve, (occurs only once)]

6.29.2: May Indra in the car sprinkle (*ā*) us with the golden light (*hiranyaye*) in the car (2). (May he) sprinkle us, with the divine powers in his hands (1), and with the rays which are spread out in his hands (3). The steeds yoked to his car, convey the mighty one in the path towards us (4).<sup>2</sup>

[Line 2: *ratheshṭhāḥ*: one sitting in the car, Indra;

*narya*: powers of the godhead, (1.72.1);

*ā mimikṣhu*: sprinkle (5.58.5); (from *miḥ*, to sprinkle, 1.24.22, 1.22.3 KS)

*ā*: in lines 2, 3 refers to *āmimikṣhuḥ* in line 1;

*hiranyaye*: golden light, (5.54.11)]

<sup>1</sup> इन्द्रं वो नरः सखायं सेपुः महो (1), यन्तः सुमन्तये चक्रानाः (2),

महो हि दाता ब्रह्मस्तो अस्ति (3), महामु रणवमर्बसे यजध्वम् (4)

<sup>2</sup> आ यस्मिन् हस्ते नर्या मिमिक्षुः (1), आ रथे हिरण्यये रथेष्ठाः (2),

आ रश्मयो गर्भस्त्योः स्थूरयोः (3), अध्वन्नश्वासो वृषणो युजानाः (4)



**6.29.3:** They (devotees) offer service (*duva*) at his feet who sprinkles them with felicities (1). The wielder of Vajra, the violent overthrower of enemies, is full of might accompanied by discernment (*dakṣhiṇā*) (2). You inhabit in a body of delightful (*surashim*) form (*atkam*), so that they may have your vision (*dr̥she*) (3). You have become one with graceful (*nṛto*) and rapid impulsion (*iṣhiro*) like the Sun (*svaḥ*) (4).<sup>3</sup>

[*nṛtaviṣhiro*: *nṛto* + *iṣhiro* (*padapāṭha*);

*nṛto*: dancing, (10.29.3), graceful;

*duva*: activity, (1.36.14);

*vasānaḥ*: inhabiting, (10.5.2);]

**6.29.4:** The released Soma-delight is most perfectly mixed (1), with the material knowledge and the matured cake (2). The devotees laud Indra by means of mantrās (3). Those who are most beloved of the gods express (their eagerness) with the words (4).<sup>4</sup>

[Line 4: (alt.): utter the lauds;

*shamsata*: express; *āpr̥ṇati*: satisfy;

*devavātāḥ*: desired by the gods, (3.20.2), god-beloved, (3.23.2)

*dhānāḥ*: barley; material knowledge;]

**6.29.5:** No limit has been established for your might (1).

The heaven and earth are intimidated by your greatness (2).

The illumined ones satisfy the most speeding one (3),

by performing sacrifices which give growth (in us) (5),

just as (a cow herd) satisfies a herd (of cows) with water (4).<sup>5</sup>

[*īje*: has done yajna or sacrifice, (6.1.9, 6.3.2) etc.]

<sup>3</sup> श्रिये ते पादा दुव आ मिमिक्षुः (1), धृष्णुः वज्री शर्वसा दक्षिणावान् (2), वसानो अत्कं सुरभिं दृशे कं (3), स्वः ण नृतविषिरो बभूथ (4)

<sup>4</sup> स सोम आमिञ्च-तमः सुतो भूद् (1), यस्मिन् पक्तिः पच्यते सन्ति धानाः (2), इन्द्रं नरः स्तुवन्तो ब्रह्मकारा (3), उक्था शंसन्तो देववाततमाः (4)

<sup>5</sup> न ते अन्तः शर्वसो धाय्यस्य (1), वि तु बाबधे रोदसी महित्वा (2), आ ता सूरिः पृणति तूतुजानो (3), यूथेवाप्सु (4), समीजमान ऊती (5)

**6.29.6:** Thus the mighty Indra is invoked who is swift to our calls (1), whether he increases in us or not (2). He (is) a warrior with bright chins (3). He, one with unequalled Ojas, he of many births (4), killed Vṛtra and the dasyus (5).<sup>6</sup>

[*satva*: warrior (4.13.2); *purū*: many;]

### 30. The deeds of Indra

**Riṣi: Bharadvājaḥ Bārhaspatyah**

**6.30.1: He, the Sole One**

**6.30.2: Upholds the wide planes (worlds)**

**6.30.3: You cleft a path for rivers**

**6.30.4: No one like you**

**6.30.5: You brought to birth Sun, heaven and dawn**

[Metre: Triṣṭup (11, 4)]

**6.30.1:** Indra has increased again and again (in us) the strength of heroic acts (1). He, the sole one and unaging, gives the felicities (2). Indra surpasses heaven and earth (3). A mere portion of him is equal to both earth and heaven (4).<sup>1</sup>

[*ardham*: A portion; *rodasī*: (feminine), both heaven and earth in their nourishing functions.]

**6.30.2:** I meditate on his vast mightiness (1). No one can harm the actions he upholds (2). He made the Sun visible everyday (3). He, strong in will, upholds the wide planes (4).<sup>2</sup>

[*dhāt*: upholds, (1.67.2);

*sadmāni*: (the seven) planes or worlds, (4.1.8);

*sukratu*: strong in will, (8.19.3);

*asuryam*: vast mightiness, (5.10.2, 7.5.6)]

<sup>6</sup> एवेदिन्द्रः सुहव ऋष्वो अस्तु (1), ऊती अनूती (2), हिरिशिप्रः सत्त्वा (3), एवा हि जातो असमाति ओजाः पुरु (4), च वृत्रा हनति नि दस्यून् (5)

<sup>1</sup> भूय इद् वावृधे वीर्याय (1), एको अजुर्यो दयते वसूनि (2), प्र रिरिचे दिव इन्द्रः पृथिव्या (3), अर्धम् इत् अस्य प्रति रोदसी उभे (4)

<sup>2</sup> अधा मन्ये बृहत् असुर्यमस्य (1), यानि दाधार नकिरा मिनाति (2), दिवेदिवे सूर्यो दर्शतो भूद् वि (3), सद्मानि ऊर्विया सुक्रतुः धात् (4)

**6.30.3:** O Indra, you cleft (*aradat*) a path for the rivers (*ābhyaḥ*) (2). This act (*apaḥ*) of yours for the rivers is well-known now and in ancient days (1). The mountains are standing firm like persons standing for meals (3). O strong of will, the worlds are firm because of you (4).<sup>3</sup>

[*niseduḥ*: standing; *dr̥ḥam*: firm, (4.1.15)]

**6.30.4:** It is certainly true that there is no one like you (1). No mortal or god is greater than you, O Indra (2). You have killed Ahi lying on (the floor of) ocean (3). You have released the waters (to flows) towards the ocean (4).<sup>4</sup>

[Line 3: same idea is in (1.32), *vṛtro ashayat* (verse 7), *shayānam* (verse 8)]

**6.30.5:** O Indra, you have opened the wide (*vi*) doors (of heaven) for the waters to flow in all directions (1). You have shattered the firm *Vṛtra* (*parvata*) (2). You are the lord of the seeing persons of the world (3). You simultaneously brought to birth together the Sun, the Heaven and the Dawn (4).<sup>5</sup>

[Purport: The waters began flowing in all directions because you broke the hard place of confinement of waters in the mountain. All the four events, namely the release of waters, the birth of Sun, birth of Dawn and birth of Heaven occurred simultaneously (*sākam*). These four events are not separate, but four aspects of a single event. It is accomplished by all the gods together, even though only the name of one god is mentioned in each place.]

Line 4: The same idea is in (2.12.7, 3.44.2, 3.49.4, 6.44.23) etc.

*vi*: opened wide, (4.12.3);

*parvata*: *Vṛtra*, cloud;

*duraḥ*: doors, (1.68.5), (10.110.5) etc.;

<sup>3</sup> अद्या चिन्तू चित् तदपो नदीनां (1), यदाभ्यो अरदो गातुमिन्द्र (2),  
नि पर्वता अग्रसदो न सेंदुः (3), त्वया हृळ्हानि सुक्रतो रजांसि (4)

<sup>4</sup> सत्यमित् तन्न त्वा-वान् अन्यो अस्ति (1), इन्द्र देवो न मर्त्यो ज्यायान्  
(2), अहन्नहिं परिशयानम् अणो (3), अवांसृजो अपो अच्छा समुद्रम् (4)

<sup>5</sup> त्वमपो वि दुसो विष्वाः इन्द्र (1), हृळ्हमरुजः पर्वतस्य (2),  
राजाभवो जगतः चर्षणीनां (3), साकं सूर्यं जनयन् द्याम् उषासम् (4)

*sākam*: simultaneously;

*viṣhūchi*: tending all ways, (10.79.7);]

### 31. Indra

**Riṣhi: Suhotraḥ Bhāradvājaḥ**

**6.31.1: You uphold the strivers**

**6.31.2: The fear of your approach**

**6.31.3: Removed the wheel of Sun's car**

**6.31.4: Releases Soma playfully**

**6.31.5: Warrior for the truth**

**[Metre: Triṣṭup (11, 4), 1-3, 5; Shakvarī (8, 7), 4;]**

[The Sūktās 31-38 are part of the Bṛhat-Sāma, a collection of 100 mantrās.]

**6.31.1:** You, the Sole One, are the lord of riches and manifest the opulence (1). O Indra, you uphold by your hands the strivers (2).

The men of vision glorify you with silence (4), for obtaining (gods as their) children, progeny and the dynamical energies (3).<sup>1</sup>

[*vivāchaḥ*: words in many languages; silence or silent prayers (10.23.5); *abhūḥ*: manifest (10.27.7);

*rayi*: riches; *apsu*: waters, dynamical energies]

**6.31.2:** O Indra, through the fear of you, all the regions of midworld (1), which are firm, release their energies (2). At your approach, all the strong things are afraid (4), and also the heaven and earth, the mountains and the delights (are afraid) (3).<sup>2</sup>

[*rajāmsi*: dust, energies (such as rain), (8.43.6);

*achyuta*: firm; *ajman*: approach;]

<sup>1</sup> अभूः एकौ रयिपते रयीणाम् (1), आ हस्तयोः अधिया इन्द्र कृष्टीः (2),

वि तोके अप्सु तनये च सुरे (3), अबोचन्त चर्षणयो विवाचः (4)

<sup>2</sup> त्वत् भिया इन्द्र पार्थिवानि विश्वा (1), अच्युता चित् ज्वावयन्ते रजांसि (2), द्यावाक्षामा पर्वतासो वनानि (3), विश्वं दृळ्हं भयते अज्मन्ना ते (4)

**6.31.3:** O Indra, along with Kutsa, you battled Shuṣhṇa who dries up the essence and also Kuyava (1). With your forward movement, you smote them in your search for Ray-cows (2). You have removed the wheel of the Sun's car (3); you have driven away the power of evil (4).<sup>3</sup>

[Line 3: By removing the wheel of Sun's car, Sun is rendered stationary. His energies are marshalled together to combat the hostiles, as indicated in (5.62.1).

*dasha:* cut, harm, (3.72.8, 10.4.6);

*go-iṣṭau:* in the search (*iṣṭau*) for ray-cows, (1.91.23);]

**6.31.4:** You have destroyed the hundred impregnable cities of the Dasyu, Shambara (1). O Indra, who is puissant, you instructed (the devotee) Divodasa about your powers (2). For the singing Bharadvāja, who releases the Soma-delight playfully with joy, you (released) the felicities (3).<sup>4</sup>

[*sutakre:* in a playful mood of joy;

*shachīvaḥ:* one who has puissance (or great power), (3.21.4)]

**6.31.5:** O warrior for the truth, for obtaining the great bliss (1), mount the forceful car, O one with many strengths (2). Knowing the excellent path, come with your protection towards me (3).

O one with inspired knowledge, grant the inspired knowledge to the men of vision (seeing men) (4).<sup>5</sup>

[*upayāhi:* come; *satvā:* warrior, (4.13.2);

*satvānam:* warrior (8.40.10);

*pra shrāvaya:* (grant) the excellent inspired knowledge]

<sup>3</sup> त्वं कुत्सेन॒भि शुष्ण॑मिन्द्र॒ आशु॑र्षं यु॒ध्य (१), कु॒य॒वं ग॒र्विष्टौ॑ द॒श प्र॒पि॒त्वे  
(२), अ॒ध सूर्य॑स्य मु॒षायः॑ च॒क्रम् (३), अ॒र्वि॒वे र॒पांसि॑ (४)

<sup>4</sup> त्वं श॒तानि॑ अ॒व श॒म्बर॑स्य पु॒रौ जघ॑न्थ अ॒प्र॒तीनि॑ द॒स्योः (१),  
अ॒शि॒क्षो यत्र॑ श॒च्या श॒चीवो॑ दि॒वो॒दासा॑य (२),  
सु॒न्वते॑ सु॒त॒क्रे भ॒रद्वा॑जाय गृ॒ण॒ते वसू॑नि (३)

<sup>5</sup> स स॒त्यस॑त्त्वन् म॒ह॒ते र॒णाय॑ (१), रथ॒मा ति॑ष्ठ तु॒बि॒नृ॒म्ण भी॑मम् (२),  
या॒हि प्र॑पथिन् अ॒व॒स उ॒प म॒द्रिक् (३), प्र च॑ श्रुत श्रावय च॒र्ष॒णि॒भ्यः (४)

## 32. Indra

Riṣhi: Suhotraḥ Bhāradvājaḥ

6.32.1: Fashioned the words of peace

6.32.2: Place the thoughts rightly

6.32.3: He is most friendly and a seer

6.32.4: Come in front of the singer

6.32.5: Released the waters

[Metre: Triṣṭup (11, 4)]

6.32.1: Indra is incomparable and full of multitudes (1). He is a great hero, mighty and swift (2). He is the thunderer (or has Vajra) and exuberant in strength (3). (To him) with the dense (weapon), I have firmly fashioned the words, full of peace, with my mouth (4).<sup>1</sup>

[*purutamaḥ*: full of multitudes (6.6.2);

*sthavira*: solid, dense, (6.1.1), (10.51.1); thunderer (S)]

6.32.2: For the sake of seers, he along with Sūrya, set the parents in their dwellings (1). For the singers, he shattered the hill (Vṛtra) (2). As desired by the illumined singers of the riks who place the thoughts rightly (3), he released upward the Ray-cows from the bondage (4).<sup>2</sup>

[*ṛkvabhiḥ*: the illumined ones who sing the riks, (7.10.4);

*su-adhībhiḥ*: by those that place the thoughts rightly, (5.14.6),

*avāsayāḥ*: settle in the dwelling, (3.1.17),

*mātaraḥ*: parents, heaven and earth;

*vāvashana*: as repeatedly desired; *nidānam*: bondage;]

<sup>1</sup> अपूर्व्या पुरु॒तमा॑नि अ॒स्मै (1), म॒हे वी॒राय॑ त॒वसे॑ तुरा॒य (2).

विर॒जिने॑ व॒ज्रिणे॑ (3), श॒न्तमा॑नि व॒चांसि॑ आ॒सा स्थ॑वि॒राय॑ तक्ष॒म् (4)

<sup>2</sup> स मा॒तरा॑ सूर्ये॑णा क॒वीना॑म् अवा॒सय॑द् (1), रु॒जद॑द्रिं गृ॒णानः॑ (2),

स्वा॒धीभिः॑ ऋ॒क्भिः॑ वाव॒शान॑ (3), उत् उ॒स्रिया॑णाम् असृ॒जन् नि॒दान॑म् (4)

6.32.3: For having the knowledge eternally (2), the doer of many deeds (Indra) overcame (the hostiles) with the help of those who have surrendered to the divine (3), and also with the help of the carrier of offerings, and the illumined singers of riks (1). He, who is the seer among the seers, destroyed the strong places (5). He, the destroyer of cities, is also most friendly among the friendly ones (4).<sup>3</sup>

6.32.4: May you come in front of the singer (1), with the new and great plenitudes and strengths (2). (O Indra), who has joy in the word, may you come with happiness (4), to the people in whom are the many strengths, you the showerer (3).<sup>4</sup>

[*nīvyābhiḥ*: new (occurs only once);

*gīrvaṇaḥ*: he who has joy in the word, (2.6.3);

*puruvīram*: in which are many strengths, (8.71.6);

*kṣhitīnām*: people]

6.32.5: Indra is the overcomer of foes, full of discrimination (2).

He along with the galloping horses and his own might (1), released the waters towards their goal, without any returning (3), to enter the inviolable ocean everyday (4).<sup>5</sup>

[*apramṛśhyam*: inviolable, (4.2.5); insatiable (5);

*sargeṣhu*: galloping;

Line 2: *apa*: waters, (appears in translation of line 3).]

<sup>3</sup> स वह्निभिः ऋक्भिः (1), गोषु शश्वन् (2), मितवृभिः पुरुकृत्वा जिगाय (3),

पुरं पुरोहा सखिभिः सखीयन् (4), दृळ्हा रुरोज कविभिः कविः सन् (5)

<sup>4</sup> स नीव्याभिः जरितारम् अच्छा (1), महो वाजैभिः महद्भिः च शुष्मैः (2),

पुरुवीराभिः वृषभ क्षितीनामा (3), गिर्बणः सुविताय प्र याहि (4)

<sup>5</sup> स सर्गेण शर्वसा तक्तो अत्यैः (1), अप इन्द्रो दक्षिणतः तुराषाट् (2),

इत्था सृजाना अनपावृत् अर्थ (3), दिवेदिवे विविषुः अप्रमृष्यम् (4)

### 33. Indra

Riṣhi: Shunahotraḥ Bhāradvājaḥ

6.33.1: Give us a son

6.33.2: Invoke you by silence

6.33.3: Two classes of enemies

6.33.4: We are limited in knowledge

6.33.5: Abide with us here and hereafter

[Metre: Triṣṭup (11, 4)]

6.33.1: O Indra, give us a son who is full of energy (1), may he be joyful, great giver and strong in approach, O mighty one (2).

May he, with the good power of horse (life-energy), conquer the foes with numerous strong steeds (or life-energies) (3).

May he defeat all the Vṛtrās and other enemies in combats (4).<sup>1</sup>

[According to S, this sūkta deals with the prayer for a son, but the 'word' son appears nowhere directly in the Sanskrit text. However, 'suno' can be considered as a substitute to *sūno* son, even though the *padapāṭha* separates these two words.

*su + no*: one auspicious to us, son]

6.33.2: In the (inner) battles, the men of vision (2), invoke you by silence for protection, O Indra (1). You, with the illumined sages (the Angirāsas), have slain the Paṇis (3). Protected by you, the giver obtains the plenitude of life-energy (4).<sup>2</sup>

[*vājasya sanitā*: giver of plenitude, (1.36.13);

*shūrasātau*: in the meeting of heroes, (inner) battles, (1.100.7)]

<sup>1</sup> य ओजिष्ठ इन्द्र तं सु नौ दा (1), मदौ वृषन् स्वभिष्टिः दास्वान् (2),  
सौवश्व्यं यो वनवत् स्वश्वौ (3), वृत्रा समत्सु सासहत् अमित्रान् (4)

<sup>2</sup> त्वां हि इन्द्रावसे विवाचो हवन्ते (1), चर्षणयः शूरसातौ (2),  
त्वं विप्रैभिः वि पणीन् अशायः (3), त्वोत इत् सनिता वाजमर्वा (4)



**6.33.3:** O Indra, hero, you have destroyed the two classes of enemies (1), the Vṛtra and other *dāsās* and the (nobles) *āryans* (who side with the *dasyu*) (2). O strongest godhead among gods, you have destroyed the foes in battles with the essence (or the weapons) (4), just as the well-formed weapon destroys the forest (3).<sup>3</sup>

[*sudhitaḥ*: firmly established, (4.6.7); *vadhīr*: weapon; *ādarshi*: destroy;

*atka*: the essence or *rasa*, (1.95.7); *atka*: weapons (S);

*atka* has the meaning of 'robe' in (5.74.5), (5.55.6). Then we can render line 4 as, 'you remove the foes like a robe'.

*ārya*: Human beings who align themselves with the powers of light, as opposed to the *dasyus*; However there are some among the *ārya* who side with the *dasyu* (powers) as mentioned here.]

**6.33.4:** O Indra, to us who are limited in knowledge (1), become our protector, friend and protect our growth, O universal life (2).

When warring in the battles of upper hemisphere (midworld) (4), we invoke you for the gain of the light of Sun-world (3).<sup>4</sup>

[*akavābhiḥ*: those limited in knowledge, (5.58.5);

*svarṣhāta*: gain of the light of *svar*; *nema*: half, (3.61.8),

*nemadhīta*: upper hemisphere (midworld), (1.72.4)]

**6.33.5:** O Indra, abide with us, now and hereafter (1), and may you be graceful to us and also in our approaches (to you) (2). May we, who hymn with words, be in the heavenly peace of your greatness (3). (We are) most interested in the knowledge belonging to the other world (4).<sup>5</sup>

[*syah naḥ*: abide with us, (7.1.8), (7.1.9);

*aparam*: hereafter, (1.36.6);

*abhiṣṭau*: in approach (to you), (10.6.1);

<sup>3</sup> त्वं तान् इन्द्र उभयान् अमित्रान् (1), दासा वृत्राणि आर्या च शूर (2),

वधीः वनेषु सुधितेभिः (3), अत्कैः आ पृत्सु दर्षि नृणां नृतम (4)

<sup>4</sup> स त्वं न इन्द्र अकवाभिः (1), ऊती सखा विश्वायुः अविता बुधे भूः (2),

स्वर्षाता यत् ह्वयामसि त्वा (3), युध्यन्तो नेमधिता पृत्सु शूर (4)

<sup>5</sup> नूनं न इन्द्रापराय च स्या (1), भवा मृळीक उत नो अभिष्टौ (2),

इत्था गुणन्तो महिनस्य शर्मन् दिवि ष्याम (3), पार्ये गोषतमाः (4)

*mṛlika*: (be) gracious;

*mahinasya*: your greatness, (10.70.5, 3.6.2);

*pārye*: connected with *pāra*, the other shore; that which make one free of grief (S)

*pāryam*: ability to overcome foes; (1.121.12); this meaning could be used in line 4;]

## 34. Indra

Riṣhi: Shunahotraḥ Bhāradvājaḥ

6.34.1: Wide-pervading wisdom

6.34.2: Skilful craftsman

6.34.3: Prayers do not trouble Indra

6.34.4: The callings increase him (in us)

6.34.5: Prayer in the form of chant

[Metre: Triṣṭup (11, 4)]

6.34.1: O Indra, manifold words have gone together to you (1).

From you has come wide-pervading wisdom (2). The lauds of the seers, offered now and in ancient times (3), and the utterances of the illuminations (riks), greatly compete with each other (in glorifying you), O Indra (4).<sup>1</sup>

[*vibhva*: wide-pervading, (3.6.9); *pūrvīḥ*: manifold, (3.20.3)

*pasprdhra*: to complete;]

6.34.2: He is much invoked, lauded by many, and is a skilful craftsman (1). He, the sole one, is widely proclaimed and manifoldly expressed in yajña (2). Just as a chariot yoked with great force (gives joy to the warrior) (3), may (our actions) make Indra become blissful again and again for us (4).<sup>2</sup>

[*ṛbhvā*: a skilful craftsman, (10.20.5, 10.69.7),

*puru prashasta*: widely proclaimed, (1.36.19, 8.103.12), manifoldly expressed (1.73.2); *gūrtaḥ*: those who hymn, (1.56.2);]

<sup>1</sup> सं च त्वे जग्मुः गिरि इन्द्र पूर्वीः (1), वि च त्वत् यन्ति विभ्वो मनीषाः (2), पुरा नूनं च स्तुतय ऋषीणां (3), पस्पृध इन्द्रे अधि उक्थार्का (4)

<sup>2</sup> पुरुहुतो यः पुरुगूर्त ऋभ्वान् (1), एकः पुरुप्रशस्तो अस्ति यज्ञैः (2), रथो न महे शर्वसे युजानो (3), अस्माभिः इन्द्रो अनुमाद्यो भूत् (4)

**6.34.3:** The thoughts and the voices (of prayer) (*vāṇī*) do not trouble Indra (1); they come to him and increase him (in us) (2). Even when hundreds and thousands of singers praise him with words (3), he, who has joy in the word, (finds) happiness in our prayers (4).<sup>3</sup>

[*girvaṇasam*: he who has joy in the word, (2.6.3);

*nakṣhanti*: approach, go, (8.103.1)]

**6.34.4:** The poured Soma comes to Indra eagerly (2), just as the rays of the moon (go everywhere) in the sky (1). The callings (offerings) in the yajña together increase him (in us) (4), just like the water flowing towards persons in a desert (3).<sup>4</sup>

[*samyat*: flowing towards, (S);

*havanāni*: callings, (5.56.2), offerings, (10.81.7);

*hava*: call, (4.9.7) etc.]

**6.34.5:** To him, Indra, this laud has been uttered by our thinkings (2). To him this powerful prayer in the form of a chant has been uttered (1). In this great battle with Vṛtra-foes (3), may Indra, the universal life, protect us and increase us (with his powers) (4).<sup>5</sup>

## 35. Indra

Riṣi: Naraḥ Bhāradvājaḥ

**6.35.1:** Make our thoughts blissful

**6.35.2:** Recover Ray-cows of the triple law of working

**6.35.3:** Integrate our thoughts with life-energies

**6.35.4:** Cows which are easily milked

**6.35.5:** Opening of the inner doers

[Metre: Triṣṭup (11, 4)]

<sup>3</sup> न यं हिंसन्ति धीतयो न बाणीः (1), इन्द्रं नक्षन्ति इद्भिर्बर्धयन्तीः (2), यदि स्तोतारः शतं यत् स हस्रं गुणन्ति (3), गिर्वीणसं शं तदस्मै (4)

<sup>4</sup> अस्मा एतत् दिवि अर्चेव मासा (1), मिमिक्ष इन्द्रे नि अयामि सोमः (2), जनं न धन्वन् अभि सं यत् आपः (3), सत्रा बावृधुः हवनानि यज्ञैः (4)

<sup>5</sup> अस्मा एतन् महि आङ्गूषम् (1), अस्मा इन्द्राय स्तोत्रं मतिभिः अवाचि (2), असद् यथा महति वृत्रतूर्य (3), इन्द्रो विश्वायुः अविता वृधश्च (4)

**6.35.1:** When will the wisdom (*brahma*) be present in the abodes reached by your car (1)? When will you grant nourishing thousands to the one who hymns you (2)? When will you clothe our affirmative lauds (*stoma*) with riches (or felicities) (3)? When will you make our thoughts to be full of the bliss of plenitude (4)?<sup>1</sup>

[*vāśaya*: clothe, (1.140.1); *ratna*: bliss; *vāja*: plenitude; *kṣhaya*: abode]

**6.35.2:** O Indra, when will you bring together leaders with leaders (1), heroes with heroes, and give us victory in the battles (in our subtle bodies) (2)? When will you go forth and recover the ray-cows (knowledge) of the triple law of working (3)? Establish in us the luminous inspirations (or energies) of the Sun-world (Sun) (4).<sup>2</sup>

[*gāh*: go forth, (10.1.2, 4.3.13); *nīle*: abode (10.5.6, 10.5.2 etc);

*tridhātu*: triple law of working, (7.5.4, 8.72.9, 8.102.14);

*goṣhu*: ray-cows (everywhere in RV); energy (S);

*ājīn*: battles]

**6.35.3:** O one most strong, when will you fashion (or form) the wisdom-word (2), for your adorer, O Indra (1)? When will you integrate our thoughts with the nervous life energies (3)? When will our calls go to (or yield) the riches of knowledge, (4).<sup>3</sup>

[*niyuta*: teams of steeds, nervous life energies, (5.52.11);

*vishvapsu*: with its many energies, (10.77.4);

*psara*: food, energies, (1.41.7);]

<sup>1</sup> कदा भुवन् रथक्षयाणि ब्रह्म (1), कदा स्तोत्रे सहस्रपोष्यं दाः (2),

कदा स्तोमं वासयो अस्य राया (3), कदा धियः करसि वाजरत्नाः (4)

<sup>2</sup> कर्हि स्वित्र तदिन्द्र यन् नृभिः नृन् (1), वीरैः वीरान् ईळ्यासे जय आजीन् (2), त्रिधातु गा अधि जयासि गोषु (3), इन्द्र युष्मं स्वर्वत् धेहि अस्मे (4)

<sup>3</sup> कर्हि स्वित्र तदिन्द्र यत् जरित्रे (1), विश्वप्सु ब्रह्म कृणवः शविष्ठ (2), कदा धियो न नियुतो युवासे (3), कदा गोमघा हवनानि गच्छाः (4)

**6.35.4:** Establish in your adorer (*jaritre*) the fullness of the inspirations of plenitude (2), the delights of life-energy and the plenitude of knowledge (1). O Indra, nourish the Ray-cows which are easily milked and the impelling forces (3). For us, the sons of Bharadvāja, grant the things shining in beauty among those luminously blazing (4).<sup>4</sup>

[*magha*: plenitude; *suruchaḥ*: luminously blazing (3.7.5), in the beauty of splendour, (3.15.16); *ruruche*: shines in the beauty; *prkṣha*: satisfaction, (1.71.7, 1.73.5); fullness, (1.127.5); satisfying fullness, (2.1.15)]

**6.35.5:** Direct him who is our adversary into a different (course) (1). O hero, I voice my laud for the opening of the (inner) doors (2). Never may I be separated from the milch cow which yields pure milk (3). O wide one, take delight in the Āngirasa seers (4).<sup>5</sup>

[*dughāna*: yielder, that which pours, (1.100.3); *shukra*: pure;]

### 36. Indra

Riṣhi: Naraḥ Bhāradvājah

**6.36.1: Distributor of plenitude**

**6.36.2: Adorers pluck the will-power from Indra**

**6.36.3: Maruts**

**6.36.4: Sole sovereign of all worlds**

**6.36.5: Manifestations appropriate to our desires**

[Metre: Triṣṭup (11, 4)]

**6.36.1:** Forever your raptures give birth to all (1). Forever the riches which exist on earth (give birth to all) (2). Forever truly you have become the distributor of plenitude (3), when you established (or uphold) the all-mightiness among the gods (4).<sup>1</sup>

<sup>4</sup> स गोमघा जरित्रे अश्वश्चन्द्रा (1), वाजश्रवसो अधि धेहि पृक्षः (2),

पीपिहि इषः सुदुघामिन्द्र धेनुं (3), भरद्वाजेषु सुरुचौ रुरुच्याः (4)

<sup>5</sup> तमा नूनं वृजनेम अन्यथा चित् (1), शूरो यत् शक्र वि दुरौ गृणीषे (2),

मा निररं शुक्रदुघस्य धेनोः (3), आङ्गिरसान् ब्रह्मणा विप्र जिन्व (4)

<sup>1</sup> सत्रा मदासः तव विश्वजन्याः (1), सत्रा रायो अध ये पार्थिवासः (2),

सत्रा वाजानाम् अभवो विभक्ता (3), यदेवेषु धारयथा असुर्यम् (4)

[*dhārayatam*: (you) upheld, (5.27.6);

*vishvajanya*: giving birth to all the things or creatures, (7.10.4);

*satrā*: always, (1.71.9, 1.72.1, 5.60.4)]

**6.36.2:** People worship repeatedly Indra for his vigour (*ojas*) (1).

Always he upholds in them strength (2). He seizes the aggressive foe in front, he smites the evil one and also the strong (foe) (3). They (adorers) obtain (pluck) the will-power (from Indra) for the killing of Vṛtrās (4).<sup>2</sup>

[*dudhaye*: one who smites the evil; *kratu*: will-power]

**6.36.3:** His associates, Maruts are increasers, with masculine might (1). They serve Indra with their virilities of strength and the herd (of steeds) (2). The words which are the utterances of strength spread widely and enter you (4), just as the rivers flow into the ocean (3).<sup>3</sup>

**6.36.4:** O Indra, voiced by our words, you released the stream of felicities (1). You (released) the treasures of many delights (2). You are the unequalled lord of men (3). You are the sole sovereign of all the worlds (4).<sup>4</sup>

[*puruḥ-chandrasya*: of many delights, (2.2.12);

*khām*: stream]

**6.36.5:** O Indra, may you hear the inspired words from those who are seekers of actions (1). Like the heaven (or Sun), you (prevail) against the vast riches of the enemy (2). You are conscious of the manifestations in every age (4), appropriate to our desires for the might (in each age) (3).<sup>5</sup>

[*vayaḥ*: manifestation, (5.15.4); *arya*: enemy;

<sup>2</sup> अनु प्र येजे जन ओजो अस्य (1), सत्रा दधिरे अनु वीर्याय (2),  
स्यूम-गृभे दुधये अर्वते च (3), क्रतुं वृञ्जन्ति अपि वृत्रहृत्यै (4)

<sup>3</sup> तं सध्रीचीः ऊतयो वृष्ण्यानि (1), पौस्यानि नियुतः सश्चुः इन्द्रम् (2),  
समुद्रं न सिन्धव (3), उक्थशृष्मा उरु-व्यचसं गिर आ विशन्ति (4)

<sup>4</sup> स रायः खामुप सृजा गृणानः (1), पुरुः चन्द्रस्य त्वमिन्द्र बस्वः (2),  
पतिः बभूथ असमो जनानाम् (3), एको विश्वस्य भुवनस्य राजा (4)

<sup>5</sup> स तु श्रुधि श्रुत्या यो दुवोयुः (1), द्यौर्न भूमाभि रायो अर्यः (2),  
असो यथा नः शर्वसा चक्रानो (3), युगेयुगे वयसा चेकितानः (4)

*duva*: activity or work, (1.36.14), (4.8.6) etc.;

*duvoyuḥ*: seekers of activity;

Lines 3,4: Our desires for the types of might change with age and we pray that Indra may be conscious of the change and act appropriately.]

### 37. Indra

**Riṣi:** Bharadvājaḥ Bārhaspatyah

**6.37.1: Rejoicing with Indra**

**6.37.2: Soma meets the works in the gated house**

**6.37.3: Vāyu distributes *amṛta* (nectar)**

**6.37.4: Discrimination**

**6.37.5: Indra increases in us**

[Metre: Triṣṭup (11, 4)]

**6.37.1:** Let your yoked steeds carry you (2), to our front in a car laden with all desirable things, O Fierce Indra (1). The singer of hymns (or the doer of works) invokes you, who has the light of Sun (3). Rejoicing together, today may we become affluent (in felicities) (4).<sup>1</sup>

[*kīriḥ*: singer, doer of worship, (8.103.3);

*sadhamāda*: together rejoicing, (5.20.4);

*rdhīmahī*: attain affluence (by your grace) (1.31.8)]

**6.37.2:** The bright (Soma-delight) meets the work in the gated house (1). Becoming purified, it flows intense (2). May the Supreme Indra drink this Soma (3). Dwelling in the light, he is the king of blissful Soma (or Soma sacrifice) (4).<sup>2</sup>

[*dyuksham*: who dwells in the light, (2.21);

*ṛjyanta*: move with intensity, (1.140.2); *harayah*: bright, (8.43.4);

Line 1: The gated house is the human body. The work generates the Soma in the body.]

<sup>1</sup> अ॒र्वाग्रथं॑ वि॒श्ववारं॑ त उ॒ग्रेन्द्रं॑ (1), यु॒क्तासो॑ ह॒रयो॑ व॒हन्तु॑ (2),  
की॒रिः चि॒त् हि त्वा॑ ह॒वते॑ स्व॒र्वान् (3), ऋ॒धीम॑र्हि स॒ध॒मादः॑ ते अ॒य (4)

<sup>2</sup> प्रो द्रोणे॑ ह॒रयः॑ क॒र्माग॑मन् (1), पु॒नाना॑स ऋ॒ज्यन्तो॑ अ॒भूवन्॑ (2),  
इन्द्रो॑ नो अ॒स्य पू॒र्व्यः प॑पीयाद् (3), द्यु॒क्षो म॑दस्य सो॒म्यस्य॑ राजा॑ (4)

**6.37.3:** The mighty Indra in the smooth-wheeled car (2), is brought in our front by the straight-going (or intense) steeds (for giving us) the inspired hearing (*shrava*) (3). The steeds can go everywhere (1). Now (*nu*) Vāyu certainly (*nuchit*) distributes the nectar (*amṛta*) (4).<sup>3</sup> [The fact of deity Vāyu bringing and distributing the *amṛta* is mentioned elsewhere in RV (10.186.1) which is quoted in several other Veda mantra samhitās.

*vi dasyet* in line 4: 'to distribute' (SA); to dry up or wasted (S). To make line 4 meaningful with the meaning of the word *vi dasyet*, S inserts a negation *na* which is not in the mantra text and renders this line 4 as 'Let the ambrosial Soma be wasted in the wind'. There is no need for such an insertion of *na* in line 4 above.]

**6.37.4:** The performer of many great deeds (2), Indra sends forth the power of discrimination (in gifts) to the opulent, he the supreme (1). O One with vajra, with your force of impulsion (*yayā*) you destroy the evil (3). You also bestow the opulence on the wise persons, O violent overthrower of foes (4).<sup>4</sup>

[*pariyāsi*: destroy, (S), *yayā*: force of impulsion, (1.63.8); *dakṣhiṇa*: force of discrimination]

**6.37.5:** Indra is the giver of the solid and opulent (riches) (1). Through our words, may he increase in us, he who has great splendour (2). He is the excellent slayer of the Vṛtra foes (3). He the warrior fills the wise with riches, he with swift motion (4).<sup>5</sup>

[*sthavirebhiḥ vājaiḥ*: solid and opulent riches, (6.1.11)

*satvā*: warrior, (4.3.2);]

<sup>3</sup> आसस्राणासः (1), शवसानम् अच्छ इन्द्रं सुचक्रे रथ्यासो (2), अथाः अभि श्रव ऋज्यन्तो वहेयुः (3), नू चिन्तु बायोः अमृतं वि दस्येत् (4)

<sup>4</sup> वरिष्ठो अस्य दक्षिणाम् इयति इन्द्रो मघोनां (1), तुविकूर्मि-तमः (2), यया वज्रिवः परियासि अंहो (3), मघा च धृष्णो दयसे वि सूरीन् (4)

<sup>5</sup> इन्द्रो वाजस्य स्थविरस्य दात (1), इन्द्रो गीर्भिः वर्धतां वृद्धर्महाः (2), इन्द्रो वृत्रं हनिष्ठो अस्तु सत्त्वा (3), आता सूरिः पृणति तूतुजानः (4)



### 38. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.38.1: Gift of adorable thoughts

6.38.2: The invocation turns Indra towards us

6.38.3: May the stoma increase Indra in us

6.38.4: Words, utterances and thinking

6.38.5: Achievement in works

[Metre: Triṣṭup (11, 4)]

6.38.1: Let the richly diverse (Indra) drink the Soma (given by us) which is exhilarating (*ut*) (1). May Indra accept the invocation which is great and luminous (2). May the munificent Indra enjoy the gift (4), of the adorable thoughts (offered) in the divine-journey of the persons (or *yajamāna*) (3).<sup>1</sup>

[*bharṣha*: to bear (S), (occurs once); *yāman*: journeying, (10.46.10)]

6.38.2: They recite the thunderous (*tanyati*) chant to Indra (2), so that (it reaches) the ears of the dweller (Indra), even though he may be far (1). Indra who measures the riks (4), is brought here to my presence by turning him (*enam*) from his paths by means of this invocation to the god (3).<sup>2</sup>

[*ā vāvṛtyaḥ*: those who turn in their paths, (6.11.1);

*tanyati*: occurs only once. It is assumed to be same as *tanyatu* which means 'thunderous' everywhere; loud chant (S);]

6.38.3: I laud the ancient and undecaying Indra with rik mantrās (2), which have the supreme thoughts (1). Our soul-thoughts (*brahma*) and words are established in the great one (3).

May the affirming laud (*stoma*) increase Indra in us (4).<sup>3</sup>

[*anūṣhata*: lauded, (1.6.6), from *ṇu*: to praise;]

<sup>1</sup> अपादित उदु नः चित्रतमो (1), महीं भर्षद् द्युमतीम् इन्द्रहूतिम् (2),  
पन्यसी धीतिं दैव्यस्य यामन् जनस्य (3), रातिं वनते सुदानुः (4)

<sup>2</sup> दूरात् चिदा वंसतो अस्य कर्णा (1), घोषात् इन्द्रस्य तन्यति ब्रुवाणः (2),  
एयमेनं देवहूतिः ववृत्यान् मद्रचक् (3), इन्द्रम् इयम् ऋच्यमाना (4)

<sup>3</sup> तं वो धिया परमया (1), पुराजाम् अजरम् इन्द्रम् अभि अनूषि अकैः (2),  
ब्रह्मा च गिरौ दधिरे समस्मिन् महान् (3), च स्तोमो अधि वर्धदिन्द्रै (4)

**6.38.4:** The yajña and the Soma-delight increase Indra (in us) (1). The words of the soul-thought (*brahma*), the utterance (*ukthā*) and the thinking (*manma*) increase him (in us) (2). May the dawn and the course of the day and night increase him (3). May the months, seasons and days increase Indra (in us) (4).<sup>4</sup>  
[*manma*: thinking; *yāman*: course; *ukthā*: utterance; *gira*: words;]

**6.38.5:** Thus has Indra manifested who is unequalled in strength (1). We illumine the wise (Indra) for protection who is both great and fierce (3), and to increase the achievement in works and the inspired knowledge in us (2), and for killing the Vṛtra foes (4).<sup>5</sup>  
[*rādhase*: achievement (in work), (10.140.5) etc.]

### 39. Indra and Soma

Riṣi: Bharadvājaḥ Bārhaspatyah

**6.39.1:** Soma is the rapturous seer

**6.39.2:** He fought the Paṇis with Words

**6.39.3:** Created the dawns

**6.39.4:** Doer of works

**6.39.5:** You give many types of riches

[Metre: Triṣṭup (11, 4)]

**6.39.1:** This (Soma) is the divine rapturous seer, bearer of the sacrifice (1), and the honeyed speaker with the illumined thoughts (2). O god, join this (Soma) together (3), with impulsions (*iṣhaḥ*) that are lead by the cows of light, to us the speakers of the word (4).<sup>1</sup>

[*āpā yuvasya*: join; *gr̥ṇate*: speaker of the word;

<sup>4</sup> वर्धात् यं यज्ञ उत सोम इन्द्रं वर्धान् (1), ब्रह्म गिरं उक्था च मन्म (2),  
वर्ध अह एनमुषसो यामन् अक्तोः (3), वर्धान् मासाः शरदो द्याव इन्द्रम् (4)

<sup>5</sup> एवा जज्ञानं सहसे असीमि (1), बावृधानं राधसे च श्रुताय (2),  
महाम् उग्रम् अवसे विप्र नूनम् आ विवासेम (3), वृत्रतूयेषु (4)

<sup>1</sup> मन्द्रस्य कवेः दिव्यस्य बहेः (1), विप्र-मन्मनो वचनस्य मध्वः (2),  
अपा नः तस्य सचनस्य देव (3), इषो युवस्व गृणते गोअग्राः (4)

*sachanasya*: go together, (1.127.11)

*madhvaḥ*: honeyed;

S introduces the phrase 'drink the Soma'. For S, '*apāḥ*' is 'to drink'.]

6.39.2: He it was who desired the shining Ray-cows which are all around the hill (1); (he is) truth-yoked, yoking his car with the thoughts of truth (2). (Then) Indra broke the unbroken summits (heights) of Vala (3). By words, he fought against the Paṇis (4).<sup>2</sup>

[*usrāḥ*: ray-cows;]

6.39.3: He it was who as the moon-power (*indu*), day and night and through the years (2), made the lightless nights to shine out (1).

They held the vision of the days (3). He created the dawns, pure in their birth (4). (SA)<sup>3</sup>

6.39.4: He it was becoming luminous who made the lightless ones to be full of light (1). He made the many (dawns) shine by the truth (2). He went in the car (*nābhi*) (drawn by) the horses yoked by the truth (3), and discovered the Sun-world, satisfying (with the wealth) the doer of works (4).<sup>4</sup>

[*nābhi*: wheel, car; *svar-vida*: finds the Sun-world;

Lines 3-4: With the car drawn by the horses yoked by the truth, he finds by knowledge luminous vastnesses of the Sun-world.

We have utilised summary translations of verses (1-4) which are in (SA), (SV), p.222-223. It is always the thought, the truth, the word that is associated with the cows of the Paṇis. By the words of Indra, the divine-mind power, those who withhold the cows are conquered. Same idea is in (2.24.3)]

<sup>2</sup> अयम् उ॒ज्ञानः पर्य॒द्रिम् उ॒स्रा (1), ऋत॒धीति॑भिः ऋत॒युग् यु॒जानः (2), रु॒जत् अरु॑णं वि ब॒लस्य॑ सानुं (3), प॒णीन् वचो॑भिः अ॒भि यो॑धत् इन्द्रः (4)

<sup>3</sup> अयं द्यौतयत् अद्युतो वि अरून् (1), दोषा वस्तोः शरद् इन्दुः इन्द्र (2), इमं केतुम् अदधुः नू चिदह्नां (3), शुचिजन्मन उषसः चकार (4)

<sup>4</sup> अयं रौचयत् अरुचौ रुचानो (1), अयं वासयत् वि ऋतेन पूर्वीः (2), अयमीयत् ऋतयुग्भिः अश्वैः (3), स्वर्विदा नाभिना चर्षणिप्राः (4)

6.39.5: O Ancient one, O king, for one who hymns you with the praises (1), for the one who should be given the riches, you bestow many types of impulsion (2). To the one who hymns you, you grant the life-energy (steeds), the heroes (4), the ray-cows, the waters and the growths of earth and the non-noxious (*aviṣhā*) delights (3).<sup>5</sup>

## 40. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.40.1: Maruts

6.40.2: Soma released by the efforts of all

6.40.3: Come here for our happiness

6.40.4: Found the growth of the subtle body

6.40.5: Increase yajña in us

[Metre: Triṣṭup (11, 4)]

6.40.1: O Indra, drink, the pressed Soma for your rapture (1); stop your friendly (steeds); loosen them (2). May the company (of Maruts) accept gracefully our hymns (3). For the person who hymns in the yajña, found in him/her the expanding growth (4).<sup>1</sup>

[*vayodhāḥ*: found the growth which expands in its wideness, (1.73.1), (10.7.7) and others]

6.40.2: O Indra, you drank the Soma for your rapture as soon as you were born (1). O one exuberant in strength, you drink (the Soma) for doing conscious work (2). For you, the herds of light, heroes, waters, the stones (3), worked together to release the Soma for your drink (4).<sup>2</sup>

<sup>5</sup> नू गृणानो गृणते प्रत्न राजन् (1), इषः पिब वसुदेयाय पूर्वीः (2), अप ओषधीः अविषा बनानि गा (3), अर्वतो नृन् ऋचसै रिरीहि (4)

<sup>1</sup> इन्द्र पिब तुभ्यं सुतो मदाय (1), अब स्य हरी वि मुञ्चा सखाया (2), उत प्र गाय गण आ निषद्य (3), अथा यज्ञाय गृणते वयौ धाः (4)

<sup>2</sup> अस्य पिब यस्य जज्ञान इन्द्र मदाय (1), क्रत्वे अपिबो विरक्षिन् (2), तमु ते गावो नर आपो अद्रिः (3), इन्दुं समह्यन् पीतये सम् अस्मै (4)

**6.40.3:** The fire (of aspiration) is kindled; the Soma, is pressed and released, O Indra (1). May your bright bearers (steeds) bring you here (2). (O Indra), I call you with a mind which intensely desires you (3). O Indra, the great one, come here to us for our happiness (or for our happy journeying in life) (4).<sup>3</sup>

[*suvitāya*: for happiness (7.2.6); for happy journeying (2.2.6, 3.2.13)]

**6.40.4:** O Indra, you go continually to those who desire you (*ushata*) (2). Come here (1), with your great mind for drinking the Soma-delight (3). May you hear the soul-thoughts (*brahmāṇi*) (4). Establish (or found) the growths in the subtle body for the person who is performing the yajña here (5).<sup>4</sup>

[Line 5: similar to line 4 of (6.40.1);

*ushatā*: those who desire you;]

**6.40.5:** O Indra, whether (you abide) in the heaven beyond, which is wide apart (1), or you abide, in your own home (2), you protect (our yajña) along with the Maruts who are of one mind, O one who has joy in the word (4). O one with the team of steeds, also increase the yajña in us (3).<sup>5</sup>

[*avase*: to increase or to protect, (1.17.1)]

## 41. Indra

Riṣi: Bharadvājaḥ Bārhaspatyaḥ

**6.41.1:** O Indra, come in our front

**6.41.2:** Journeying aspirant

**6.41.3:** Drop of Soma of universal form

**6.41.4:** By Soma, fill all the worlds with its might

**6.41.5:** Rejoice and protect us

[Metre: Triṣṭup (11, 4)]

<sup>3</sup> समिद्धे अग्रौ सुत इन्द्र सोम (1), आ त्वा बहन्तु हरयो बहिष्ठाः (2),

त्वायता मनसा जोहवीमि (3), इन्द्रा याहि सुवितार्य महे नः (4)

<sup>4</sup> आ याहि (1), शश्वत् उशता ययाथ इन्द्र (2), महा मनसा सोमपेयम् (3),

उप ब्रह्माणि शुणव (4), इमा नो अथा ते यज्ञः तन्वे वयौ धात् (5)

<sup>5</sup> यदिन्द्र दिवि पार्ये यत् ऋधक् (1), यद् वा स्वे सदेने यत्र वासि (2),

अतो नो यज्ञमवसे नियुत्वान् (3), सजोषाः पाहि गिर्वणो मरुद्भिः (4)

**6.41.1:** O one not inclining to wrath, come to this yajna (1).

The pressed and purified Soma is ready for you (2).

O Indra, supreme among the gods, come to our front (4),  
like the cows going to their own stalls, O thunderer (3).<sup>1</sup>

[*aheḷamāna*: not inclining to wrath; undisdainful (1.24.11);

*heḍṛ*, *heḷṛ*: to show disrespect (KS);

*yajñīyānām*: masters of yajna, gods, (4.1.20),

*prathama*: first, supreme]

**6.41.2:** O strong in will, from your place in the heights which is spread wide (1), drink continually the sweet Soma which is billowing (2). May you protect the journeying aspirant (or adhvaryu priest) who has started (on the symbolic journey) (3). O Indra, interested in the ray-cows, hurl the thunderbolt against the foe (4).<sup>2</sup>

[*variṣṭha*: sharp, (5.48.3); spread out (S);

*kākut*: heights, (1.8.6), (10.8.2)

*gavyuḥ*: seeking the ray-cows;

*pra-asthāt*: started on the journey;

S inserts 'tongue' in line 1. There is no word here for tongue]

**6.41.3:** O showerer, this drop (of Soma) of universal form (1), has been formed for the mighty Indra (2). (O Indra), you are stable and fierce, the lord of steeds; drink this (Soma) (3), which is ancient, since you are the lord and it is your food (4).<sup>3</sup>

[*pradivah*: ancient, (10.5.4, 4.6.4, 4.7.8) etc.,

*sam akāri*: formed;

*drapsa*: drop;]

<sup>1</sup> अहेळमान उष याहि यज्ञं (1), तुभ्यं पवन्त इन्द्रवः सुतासः (2),

गावो न वंजिन् स्वमोको (3), अच्छ इन्द्रा गंहि प्रथमो यज्ञियानाम् (4)

<sup>2</sup> या ते काकुत् सुकृता या वरिष्ठा (1), यया शश्वत् पिबसि मध्व ऊर्मिम् (2),

तया पाहि प्र ते अध्वर्युः अस्थात् (3), सं ते वज्रो वर्तताम् इन्द्र गव्युः (4)

<sup>3</sup> एष द्रप्सो वृषभो विश्वरूप (1), इन्द्राय वृष्णे समकारि सोमः (2),

एतं पिब हरिवः स्थातः उग्र (3), यस्य ईशिषे प्रदिवि यस्ते अन्नम् (4)

**6.41.4:** The pressed Soma is more opulent than the unpressed, O Indra (1). O one who knows, this (Soma) is superior in the march of life (2). O overcomer of foes, approach this yajña (within us) (3). By this (*tena*) (Soma), you fill all the worlds with your mights (4).<sup>4</sup> [Soma is the delight of existence. Using this as a medium, he fills all in the universe with his might. Even ordinarily, we learn a lesson easily if it is presented in a joyful way.]

Line 4: O Indra, fill yourself with all the powers with this (Soma) (S); *titirvaḥ*: overcomer of foes, (S); *raṇe*: in the march, (6.15.15), battle, (6.16.15)]

**6.41.5:** O Indra, we invoke you; come to our front (1). May the Soma be sufficient for your being (2). O Indra, rejoice in the pressed Soma (3). Protect us completely in battles and (protect us) amidst the (hostile) human beings (4).<sup>5</sup>

[*aram*: sufficient; *pra ava*: protect completely]

## 42. Indra

**Riṣhi: Bharadvājaḥ Bārhaspatyaḥ**

**6.42.1: His movements**

**6.42.2: Soma poured into different vessels**

**6.42.3: Wise Indra impels the devotees**

**6.42.4: Guard us from the hosts of hostiles**

[Metre: Anuṣṭup (8, 4), 1-3; Bṛhatī (9, 4), 4]

**6.42.1:** Bring (the Soma) to him who desires the drink (of Soma) and knows everything (1). His movements are ready and sufficient (2). He meets the yajna-performers in the forefront of their movements (3).<sup>1</sup>

[*daghva*: movement, (S)]

<sup>4</sup> सुतः सोमो असुतात् इन्द्र वस्यान् (1), अयं श्रेयान् चिकितुषे रणाय (2), एतं तितिवर्षं उप याहि यज्ञं (3), तेन विश्वाः तर्विषीः आ पृणस्व (4)

<sup>5</sup> हव्यामसि त्व इन्द्र याहि अर्वाङ् (1), अरं ते सोमस्तन्वै भवाति (2), शतक्रतो मादयस्वा सुतेषु (3), प्रास्मान् अव पृतनासु प्र विश्व (4)

<sup>1</sup> प्रति अस्मै पिपीषते विश्वानि विदुषे भर (1), अरंगमाय (2), जग्मये अर्पश्वात्-दध्वने नरै (3)

**6.42.2:** Proceed to the presence of Indra who drinks Soma profusely (1), which is pressed (suffused with) the moon-powers (4), (it is) poured into different vessels (2). Indra is the remover of foes (3).<sup>2</sup>

[*indubhiḥ*: the powers of delight of Soma;

*amatrebhiḥ*: different vessels (meant for different deities)]

**6.42.3:** Approach with reverence Indra with your pressed Soma-delight with its moon-powers (1). The wise Indra who knows everything and is violent (*dhr̥shat*) to the foes (2), impels his devotees (to achieve all their aims) (3).<sup>3</sup>

**6.42.4:** O performer of the yajña-rite, bring only to him the pressed Soma-delight and the food (1). May he guard us from the assailant (3), and all the hosts (of the hostile foes) who often want to conquer (or those who can be conquered) (2).<sup>4</sup>

[*andhasa*: Soma-delight in the form of food, (1.9.1), (1.52.2), (1.52.3);

*andhāmsi*: foods, (1.28.7)]

## 43. Indra

**Riṣhi:** Bharadvājaḥ Bārhaspatyaḥ

**6.43.1:** Devotee Divodāsa

**6.43.2:** Protect our bodies

**6.43.3:** Knowledge in the hard rock

**6.43.4:** Sustain in me the Indra-power

[Metre: Uṣṇīk (8/8/12)]

<sup>2</sup> एमे॑न॒ प्रति-एत॑न् सोमे॑भिः सोम॑पात॒मम् (1),

अम॑त्रेभिः (2), ऋजी॑षिणम् इन्द्र॑ (3), सु॒तेभिः॑ इन्द्रु॑भिः (4)

<sup>3</sup> यदी॑ सु॒तेभिः॑ इन्द्रु॑भिः सोमे॑भिः प्रति॒भूष॑थ (1),

वेदा॑ विश्व॑स्य मे॒धिरो धू॑षत् (2), तं त॒मित् आ ई॑षते (3)

<sup>4</sup> अ॒स्माअ॑स्मा इत् अ॒न्धसो॑ अ॒र्ध्वर्यो॑ प्र भ॑रा सु॒तम् (1),

कु॒वित् संम॑स्य जे॒न्यस्य॑ शर्ध॑तो (2), अभि॑शस्तेः अब॒स्पर॑त् (3)



6.43.1: For the sake of Divodāsa, you have subdued (2),  
the foe Shambara in your rapture (1).

O Indra, drink this Soma which has been pressed for you (3).<sup>1</sup>

6.43.2: In the rapture of the intense Soma which is pressed out (1),  
you protect (our bodies) in the middle and in its boundaries (2).

O Indra, drink this Soma which has been pressed for you (3).<sup>2</sup>

6.43.3: In your rapture, you have released the knowledge within  
the hard rock (1). O Indra, drink this Soma which has been pressed  
for you (2).<sup>3</sup>

[Here is the reference to the presence of the knowledge within the  
physical matter and its release. All the wonders of the modern  
technology are based on tapping the powers within the sand, rock  
etc.]

6.43.4: Rejoicing in the Soma (1), establish and sustain the might of  
the lord of plenitude (Indra) in me (2). O Indra, drink this Soma  
which has been pressed for you (3).<sup>4</sup>

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<sup>1</sup> यस्य त्यच्छम्बरं मदे (1), दिवोदासाय रन्धयः (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

<sup>2</sup> यस्य तीव्रसुतं मदं (1), मध्यमन्तं च रक्षसे (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

<sup>3</sup> यस्य गा अन्तः अश्मनो मदं दृळ्हा अवासृजः (1),  
अयं स सोमं इन्द्र ते सुतः पिब (2)

<sup>4</sup> यस्य मन्दानो अन्धसो (1), माघोनं दधिषे शबः (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

## Anuvāka 4: Sūktās (44-49)

### 44. Indra

Riṣhi: Shamyuḥ Bārhaspatyaḥ

- 6.44.1: Most opulent  
6.44.2: Riches to the thinkers  
6.44.3: Lord of self-law  
6.44.4: All-seeing  
6.44.5: Lauds increase him  
6.44.6: Common dwelling  
6.44.7: Devotee with discrimination  
6.44.8: Ordainer in the path of truth  
6.44.9: Non-giving foes  
6.44.10: May we abide in you, our kinsman  
6.44.11: Separation from your friendship  
6.44.12: Supporter of singers  
6.44.13: Adhvaryu priest  
6.44.14: Irresistible  
6.44.15: Rapture of Soma  
6.44.16: Soma of immortality  
6.44.17: Hostile armies  
6.44.18: Wise seers full of plenty  
6.44.19: The bright steeds  
6.44.20: Life-energies joyful  
6.44.21: Soma nourishes beings  
6.44.22: Soma held back the evil trafficker Paṇi  
6.44.23: Light within the Sun  
6.44.24: Car with the seven rays  
[Metre: Anuṣṭup (8, 4), 1-6; Virāt Triṣṭup (10/9/11/9), 7-9;  
Triṣṭup (11, 4), 10-24;]

6.44.1: (O Indra), you are the most opulent among the opulent ones (1), and you are most luminous among those which are luminous (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Indra, Lord of self-law (4).<sup>1</sup>

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<sup>1</sup> यो रयिबो रयितमो (1), यो द्युमैः द्युम्वत्तमः (2),  
सोमः सुतः स इन्द्र (3), ते अस्ति स्वधापते मदः (4)

**6.44.2:** You among the powerful have many powers (1). You give the riches (felicities) to the thinkers (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Lord of self-law (4).<sup>2</sup>

**6.44.3:** By your might, you increase us (1). You (come) swiftly to us with your own protection (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Lord of self-law (4).<sup>3</sup>

**6.44.4:** Him, the lord of mights, I laud with hymns (2), he favours devotees without causing pain (1).

He is the leader who subdues (all foes) (3).

He is the bounteous giver and he is the all-seeing (4).<sup>4</sup>

[*aprahaṇam: aprahanam* (in *pada pāṭha*), meaning in line (1) due to (S); (occurs only once)]

**6.44.5:** The lauds increase him (1). He is the lord of swift achievements (2). The two goddesses, (heaven and earth), repeatedly serve him the mighty one (3).<sup>5</sup>

**6.44.6:** May the increasings of our lauds for Indra (1), spread wide (2). Like (the work of) wise persons (3), his increasings make us ascend in the common dwelling (4).<sup>6</sup>

[The devotee and the Indra have a common dwelling which is the devotee's subtle body. Thus the devotee ascends to higher and higher plateaus, as mentioned in (1.10.2).

*barhaṇa:* increasings; *upastṛṇīṣhaṇi:* spread wide (S);

*sakṣhitau:* in the common dwelling, (6.9.5)]

<sup>2</sup> यः शग्मः तुविशग्म (1), ते रायो दामा मन्तीनाम् (2),

सोमः सुतः स इन्द्र (3), ते अस्ति स्वधापते मदः (4)

<sup>3</sup> येन वृद्धो न शर्वसा (1), तुरो न स्वाभिः ऊतिभिः (2),

सोमः सुतः स इन्द्र (3), ते अस्ति स्वधापते मदः (4)

<sup>4</sup> त्यमु वो अप्रहणं (1), गृणीषे शर्वसस्पतिम् (2),

इन्द्रं विश्वासाहं नरं (3), मंहिष्ठं विश्वचर्षणिम् (4)

<sup>5</sup> यं वर्धयन्ति इद् गिरः (1), पतिं तुरस्य राधसः (2),

तम् इत् अनु अस्य रोदसी देवी शुष्मं सपर्यतः (3)

<sup>6</sup> तद्व उक्थस्य बर्हण इन्द्राय (1), उपस्तृणीषणिं (2),

विपो न (3), यस्य ऊतयो वि यद् रोहन्ति सक्षितः (4)

**6.44.7:** Indra finds the young friend (devotee) who has discernment (1). Drinking the Soma, he gives the awareness of the divine riches (or opulent state) (2). The conqueror, along with his energetic steeds (3), rescues his friends and becomes the protector (4).<sup>7</sup>

[*sasavān*: conqueror, (10.11.5, 3.22.1);

*urushyati*: to rescue (6.14.15);

*achait*: gives, (S), (occurs only once);]

**6.44.8:** May Indra, the ordainer in the path of truth, drink (the Soma) (1). For the glory of the mind (of Indra), the gods carry out the work (2). Bearing a name with the words of the 'vast' (or great words) (3), the beautiful body (*venyaḥ*) becomes manifest to protect us (4).<sup>8</sup>

[*venya*: beautiful; attractive, (S)]

**6.44.9:** Establish in us the discernment which is most luminous (1). Destroy the numerous non-giving foes (of ours) (2).

By showering your energies, make us wide (*vayaḥ*) (3).

Secure in us the conquest of the riches or felicities (4).<sup>9</sup>

[*vayaḥ*: wideness, (1.140.9), growth, (1.66.2) etc.,

Line 3: (alt.) carry out our growth or expansion (of your powers in us);

*sātau*: conquest, (6.10.6)]

**6.44.10:** O opulent one, may we abide in you (1). O one with bright horses, O giver, do not be unfavourable to us (2). We do not behold any other kinsman than you among the mortals here (3). O dear one, why else are you called as the one who impels us towards riches (4)?<sup>10</sup>

<sup>7</sup> अविद् दक्षं मित्रो नवीयान् (1), पपानो देवेभ्यो वस्यो अचैत् (2),  
ससवान् स्तौलाभिः धौतरीभिः (3), उरुष्या पायुः अभवत् सखिभ्यः (4)

<sup>8</sup> ऋतस्य पथि वेधा अपायि श्रिये (1), मनांसि देवासो अक्रन् (2),  
दधानो नाम महो बचोभिः (3), वपुः दृशयं वेन्यो व्यावः (4)

<sup>9</sup> द्युमत्तमं दक्षं धेह्यस्मे (1), सेधा जनानां पूर्वीः अरातीः (2),  
वर्षीयो वयः कृणुहि शचीभिः (3), धनस्य सातौ अस्मान् अबिद्धि (4)

<sup>10</sup> इन्द्र तुभ्यमित् मघवन् अभूम् (1), वयं दात्रे हरिबो मा वि वैनः (2),  
नकिंरापिः ददृशो मर्त्यत्रा (3), किमङ्ग रघ्नचोदनं त्वाहुः (4)

[*radhra*: riches (S); *mā vi venah*: do not forget us, (S)]

6.44.11: O mighty one, give us not to the foe who harms (1). O opulent and joyful one, may we not suffer a separation in your friendship (2). Many obstructions which oppose your work are there in men (3). Slay those who do not press the Soma and offer; destroy those who do not satisfy you (4).<sup>11</sup>

[*apṛṇataḥ*: those who do not satisfy you, (5.7.10); *rarītha*: give, (S); *riṣhāma*: suffer separation, (1.94.1-14); *niṣṣhidha*: *niḥ sidhaḥ* (*padapāṭha*), obstructions, (S)]

6.44.12: Just as thundering causes the clouds (to rain) (1), you (pour) (on the devotees) the achievements based on the life-energies and ray-cows (2). From ancient days, you have been the supporter of singers (3). May the opulent (foes), who do not give the offerings, not overcome you (4).<sup>12</sup>

[Line 4: *maghonaḥ*: opulent ones; the evil forces such as Vṛtra, Vala and their followers who are also opulent;

*dabhan*: overcome you, (10.87.9);

*ādāmāna*: those who do not give; *kāru*: singers;]

6.44.13: The adhvaryu priests, leaders of the pilgrim rite, offer the Soma-delight to the great hero Indra (1), for he is their king (2). He has grown (within us) with the ancient and recent hymns (3), done by the chanting riṣhis (4).<sup>13</sup>

[*vāvṛdhe*: increased, has grown]

6.44.14: In the rapture (of Soma) (1), wise and the irresistible Indra has destroyed the bodies of many Vṛtra-foes (2).

Offer the sweet Soma to the mighty hero Indra for his drink (3).<sup>14</sup>

<sup>11</sup> मा जस्वने वृषभ नो ररीथा (1), मा ते रेवतः सख्ये रिषाम (2),  
पूर्वीः तं इन्द्र निः सिधः जनैषु (3), जहि असुञ्चीन् प्र बृह अपृणतः (4)

<sup>12</sup> उदभ्राणीव स्तनयन्नियतिं (1), इन्द्रो राधांसि अश्व्यानि गव्यां (2),  
त्वमसि प्रदिवं कारु-धाया (3), मा त्वा आदामान आ दभन् मघोनः (4)

<sup>13</sup> अध्वर्यो वीर प्र महे सुतानाम् इन्द्राय भर (1), स ह्यस्य राजा (2),  
यः पूर्वार्भिः उत नूतनाभिः गीर्भिः बावुधे (3), गृणताम् ऋषीणाम् (4)

<sup>14</sup> अस्य मदं (1), पुरु वर्षांसि बिद्वान् इन्द्रो वृत्राणि अप्रती जघान (2),  
तमु प्र हौषि मधुमन्तम् अस्मै सोमं वीराय शिप्रिणे पिबध्वै (3)

[*shipriṇe*: one with strong chin, the mighty one;

*pra hoshi*: offer with a call or mantra (occurs only once), (*hu*: to call); *apratī*: irresistible]

**6.44.15:** May Indra drink the pressed Soma (1). In the rapture of Soma, may he kill Vṛtra with his Vajra weapon (2).

Although he is faraway, may he come in our front to this yajña (3).

He is the protector of treasure and thoughts; and (he is) the upholder of the singers (4).<sup>15</sup>

**6.44.16:** May Indra drink this Soma of immortality which is dear to him (2), which is appropriate to be drunk by Indra (1).

May the god in his happy rightmindedness be joyful towards us (3).

May he destroy our enemies and also our own sins or evils (4).<sup>16</sup>

[*saumanasāya*: happy right-mindedness, (3.1.21), (5.42.11)]

**6.44.17:** O opulent hero, in your rapture, kill the foes (1), who are unfriendly whether they be our kinsmen or not (2). (Kill) the hostile armies who attack in front aggressively or those who use their weapons far from us (against us) (3); hurt them to retreat or kill them (4).<sup>17</sup>

**6.44.18:** O opulent Indra, certainly (you) be with us in the battles (1). May the great happiness come easily to us (2). O Indra, make us who are near you, the wise seers (4), and may we have the dynamical energies (waters), the successors and children (*toka tanaya*) (3).<sup>18</sup>

[*āsu*: There are two versions in RV, two with same letters, but with different accent marks. There are two others '*āsuḥ*' with different

<sup>15</sup> पाता सुतमिन्द्रो अस्तु सोमं (1), हन्ता वृत्रं वज्रेण मन्दसानः (2),  
गन्ता यज्ञं परावतः चित् अच्छा (3), वसुः धीनाम् अविता कारुधायाः (4)

<sup>16</sup> इदं त्यत् पात्रम् इन्द्रपानम् (1), इन्द्रस्य प्रियम् अमृतम् अपायि (2),  
मत्सत् यथा सौमनसाय देवं (3), व्यस्मद् द्वेषो युयवद् व्यंहः (4)

<sup>17</sup> एना मन्दानो जहि शूर शत्रून् (1), जामिम् अजामि मघवन्नमित्रान् (2),  
अभिषेणान् अभि आदेदिशानान् (3), पराच इन्द्र प्र मृणा जही च (4)

<sup>18</sup> आसुष्मा णो मघवन्निन्द्र पृत्सु (1), अस्मभ्यं महि वरिबः सुगं कः (2),  
अपां तोकस्य तनयस्य जेष (3), इन्द्र सूरिन् कृणुहि स्मा नो अर्धम् (4)

accent marks. The same word *āsu* (in the text) with same accent occurs in 9 places in RV, three places in this maṇḍala, namely (6.5.3), (6.28.8) and (6.44.18). In the first 2 places, S interprets it as a pronoun and here (in 6.44.18) as 'mighty'. The meaning 'are' or its variants is valid in all 3 places.

*āsu sma naḥ*: certainly (you) be with us

*variva*: happiness; *ardham*: near, (4.32.1); half; S assigns different meanings for this word in different verses. The meaning given by S here is 'full of plenty'.

The word may be related to *rdh*, to grow; Note *ṛ* becomes *ar*.

*rdhat*, grow in riches in (6.3.2).

Line 4 (alt.): make us wise and to grow in riches.

*toka, tanaya*: see (6.1.12)]

**6.44.19:** The bright and mighty steeds, are yoked (1), to the mighty car having an abundance of rays (and they) are swift (2). (The steeds) are hastening towards us (3). May the well-yoked (steeds) bring you (5), the mighty one with Vajra in your hands to the rapture—giving and gift-showering (yajña) (4).<sup>19</sup>

**6.44.20:** O mighty (Indra), the life-energies (steeds) are established in the body (1), and are joyful like the waves which diffuse light (2). They (the steeds) bring you, the mighty, to the Soma released by the mighty (stones), you the showerer of benefits (3).<sup>20</sup>

[Both this verse and the next are not easily translated because of the profusion of the words beginning with *vr̥sh*, each of which may have a different connotation. Recall (6.6.7) with many words beginning with *chitra* and their meanings assigned by (SA).

*vr̥shabhiḥ*: mighty (stones) which release the Soma; the mind and life force in the body;

*drona*: vessel, body; *ghṛtapruṣha*: which diffuse light;]

<sup>19</sup> आ त्वा ह॒रं यो वृष॑णो युजा॒ना (1), वृष॑रथासो वृष॑रश्मयो अत्याः (2), अस्म॑त्राञ्चो (3), वृष॑णो वज्र॑बाहो वृष॑णो मदा॑य (4), सुयु॑जो वहन्तु (5)

<sup>20</sup> आ तै वृष॑न् वृष॑णो द्रो॒णम॑स्थुः (1), घृ॒तपु॑षो न ऊ॒र्मयो म॑दन्तः (2), इन्द्र॑ प्र तुभ्यं वृष॑भिः सु॒तानां वृष॑णै भर॑न्ति वृष॑भाय॒ सोम॑म् (3)

**6.44.21:** You, Indra, are the enjoyer of heaven, the strong master of earth (1), the feeder (leader) of the rivers, the bull of the things that are stable (2). The sweet essence and drink of sweetness and supreme Soma (*induh*) (4), which is mighty (*vṛṣhabha*) nourishes the showerer (or mighty one, *vṛṣhṇe*) (3).<sup>21</sup>

[*stiyānām*: things which are stable, (7.5.2);

*pīpāya*: has nourished (2.2.9), nourishes (4.3.9);

*vṛṣhabhaḥ*: strong master;]

**6.44.22:** This god Soma born of force (1), with Indra for helper held back the Paṇi by force (2). He it was who took away from his own unblessed (*ashivasya*) father (the divided being) his weapons of war and his forms of knowledge (*māyāḥ*) (3).<sup>22</sup> (SA, SV, p. 139)

[This is an excellent example of a translation beyond my own abilities.

The idea in line 3 is mentioned in the mantra of Rishi Vāmadeva (4.18.12) and explained by (SA), in (SV) p. 422. This mantra states that 'Indra slays his father and makes his wife (Aditi) a widow'. Aditi is the infinite consciousness in the cosmos, espoused and held by the lower creative power which works through the limited body and mind. Indra, the force of illumined mind is the child born of Aditi, and the inferior mind (the father). The ordinary consciousness of body and mind is killed by Indra, the lord of divine mind. The mantra (6.44.22) states that Indra took away the knowledge in the hands of his inauspicious father, the lower creation.

*amuṣṇāt*: took away;]

<sup>21</sup> वृषासि दिवो वृषभः पृथिव्या (1), वृषा सिन्धूनां वृषभः स्तियांनाम् (2), वृष्णो त इन्दुः वृषभ पीपाय (3), स्वादू रसो मधुपेयो बराय (4)

<sup>22</sup> अयं देवः सहसा जायमान (1), इन्द्रेण युजा पणिम् अस्तभायत् (2), अयं स्वस्य पितुः आयुधानि इन्दुः अमुष्णात् अशिवस्य मायाः (3)



**6.44.23:** He it was who made the Dawns glorious in their lord (1). He it was who created the Light within in the Sun (2). He it was who found the triple principle (of immortality) in heaven in its regions of splendour (3), and (found) the hidden immortality in the triple worlds (4).<sup>23</sup>

[Line 4: It is the giving of the Amṛta in separate parts alluded to in Atri hymns, the threefold offering of Soma given on the three levels *triṣhu sānuṣhu*, body, life and mind.

Line 3: the regions of splendour are the three worlds of *svar*.

*tridhātu*: the triple law of working, (7.5.4) and others. It is the sat-chit-ānanda of Vedānta. In Veda it is (i) *vasu*, substance, (ii) *ūrja*, the abounding force of our being, (iii) *priyam* or *mayas*, the delight and love in the very essence of existence. (SA), quoted by A.B. Purani, p. 43)

*Trita*: the god or ṛiṣi of third plane; one who is full of the luminous mental powers unknown to the physical mind, (SA)]

**6.44.24:** He it was who supported widely heaven and earth (1). He it was who fashioned the car with its seven Rays (2). He it was who held by its force the ripe yield (of the *madhu* or *ghṛta*) in the cows (3), even in the foundation (or the fountain source) of the ten movements (of Soma-delight) (3).<sup>24</sup>

[SA suggests that we should study these three mantrās (6.44.22-24) along with the three mantrās of (6.73) to understand the unity of all the events mentioned in RV such as the recovery of the waters, ray-cows, the sun, the dawn etc. All the gods act together and only the names of one or two of them are mentioned in each place. In (6.73), it is Bṛhaspati who is the prime mover. In (6.44.22-24) it is Soma.

*utsam*: foundation or fountain;]

<sup>23</sup> अयम् अकृणोत् उषसः सुपत्नीः (1), अयं सूर्ये अदधात् ज्योतिरन्तः (2), अयं त्रिधातुं दिवि रौचनेषु (3), त्रितेषु बिन्दत् अमृतं निगूळहम् (4)

<sup>24</sup> अयं द्यावापृथिवी विष्कभायद् (1), अयं रथमयुनक् सप्तर्श्मिम् (2), अयं गोषु शच्यां पक्मन्तः सोमो दाधार (3), दशयन्त्रम् उत्सम् (4)

## 45. Indra

Riṣhi: Shamyuḥ Bārhaspatyaḥ

- 6.45.1: Our friend Indra
  - 6.45.2: Gives riches to the undevout
  - 6.45.3: Expressions of Truth
  - 6.45.4: Upholds mantra
  - 6.45.5: Protects all
  - 6.45.6: You create the utterance
  - 6.45.7: Possessor of the ṛk mantra
  - 6.45.8: Treasure in the worlds
  - 6.45.9: Destroy the cities of the hostiles
  - 6.45.10: Seekers of knowledge
  - 6.45.11: Hear our invocation
  - 6.45.12: We recover the treasures with your help
  - 6.45.13: Joy in the word
  - 6.45.14: Your attention is most swift
  - 6.45.15: Assailing car
  - 6.45.16: One who sees all strivers
  - 6.45.17: Benignant helper
  - 6.45.18: Overthrow confronters
  - 6.45.19: The ancient one, our ally and friend
  - 6.45.20: Those with the delight in the word
  - 6.45.21: Fill all our desires
  - 6.45.22: He gives us peace and well-being
  - 6.45.23: Does not withhold gifts
  - 6.45.24: Opens the abode of ray-cows
  - 6.45.25: The lauds reach you on all sides
  - 6.45.26: You are the ray-cow, life-energy
  - 6.45.27: Soma brings great achievements
  - 6.45.28: The words approach you
  - 6.45.29: Seekers of plenitude
  - 6.45.30: Soma comes from the innermost regions
  - 6.45.31: The artisan Br̥bu
  - 6.45.32: Auspicious donations
  - 6.45.33: Singers continually praise the wise one
- [Metre: Gāyatrī (8, 3), 1-28, 30-32; Atinichṛt (7/6/7), 29;  
Anuṣṭup (8, 4), 33;]

**6.45.1:** May that youthful Indra, be our friend (2).

He brought Turvasha and Yadu from afar, by right leading (1).<sup>1</sup>

**6.45.2:** Indra gives sustenance, even to the unwise (1).

He conquers the riches hidden (by foes) (3),

(effortlessly) even though he uses only a slow-paced steed (2).<sup>2</sup>

[*āshu*: swift, (4.7.4)]

**6.45.3:** His guidance is great (1).

His expressions of truth (or utterances) are ancient (2).

His protections never waste (or do not decay) (3).<sup>3</sup>

[*praṇīṭayaḥ*: guidance, (10.69.1)]

**6.45.4:** O friends, sing the luminous ṛk mantrās and also do the chant to him who upholds the mantra (1),

for he is our guiding thought and is great (2).<sup>4</sup>

[*brahmavāhasam*: upholder of the mantra, one who bears the thoughts of our soul]

**6.45.5:** O Slayer of Vṛtra, you are (regarded as) the protector of one or of two (1), however protect all those of us who are in this condition (of needing protection) (2).<sup>5</sup>

**6.45.6:** Remove (from us) those who hate us (1).

In those who utter the laud (or word), you create (2),

an utterance of the mighty heroes for the gods (3).<sup>6</sup>

[*kṛṇoti*: you create, (6.13.5);

*uchyase*: (you) raise an utterance, (5.25.8)]

<sup>1</sup> य आनयत् परावतः सुनीती तुर्वशं यदुम् (1),

इन्द्रः स नो युवा सखा (2)

<sup>2</sup> अविप्रे चिद्वयो दधत् (1), अनाशुना चिदर्वता (2),

इन्द्रो जेता हितं धनम् (3)

<sup>3</sup> महीरस्य प्रणीतयः (1), पूर्वीः उत्त प्रशस्तयः (2), नास्य क्षीयन्त उत्तरयः (3)

<sup>4</sup> सखायो ब्रह्मवाहसे अर्चत प्र च गायत (1), स हि नः प्रमतिः मही (2)

<sup>5</sup> त्वमेकस्य वृत्रहन् अविता द्वयोरसि (1), उत् ईदृशे यथा वयम् (2)

<sup>6</sup> नयसि इत् ऊ अति द्विषः (1), कृणोषि उक्थशंसिनः (2),

नृभिः सुवीरं उच्यसे (3)

**6.45.7:** I invoke the one who has the soul-thought (*brahma*) and who upholds this thought, the friend of the words of knowledge (*gīrbhiḥ*), and the possessor of the word of illumination (*ṛk*) (1).

I call him for milking him like a cow (2).<sup>7</sup>

[Line 2: same idea is in (1.4.1), 'we call Indra for milking'. Indra is the cow which yields the milk of knowledge.]

**6.45.8:** (The sages) have declared that all the treasures hidden (*ni*) in the two (worlds) are in the hands of the hero (1).

He overcomes the armies of foes (in battles) (2).<sup>8</sup>

[Two: heaven and earth]

**6.45.9:** O lord of energies (*shachī*) and the wielder of vajra (*adri*), destroy (*vi vṛha*) the strong (cities) of the hostiles (1).

O unbending one (*anānata*), (destroy) their cunning knowledge (2).<sup>9</sup>

**6.45.10:** O Indra, you are true (*satya*), drinker of Soma and the lord of plenitude (1).

We, the seekers of inspired knowledge, invoke you (2).<sup>10</sup>

**6.45.11:** You have been called (2), before (*purā*) and also now, for (the recovery of) our riches hidden (by the foes) (1).

May you now hear our invocation (and come) (3).<sup>11</sup>

[*āsitha*: (you are) called, (you have) become; also occurs in (6.45.17); and nowhere else. S suggests two meanings.]

**6.45.12:** O Indra, who is full of inspiration (2), with the plenitude (*vājāḥ*) of thoughts and the most powerful among steeds (1),

may we conquer (or recover) the hidden riches (of the foe) with your help (3).<sup>12</sup>

<sup>7</sup> ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायम् ऋग्मियम् (1), गां न दोहसें हुवे (2)

<sup>8</sup> यस्य विश्वानि हस्तयोः ऊचुः बसूनि नि द्विता वीरस्य (1), पृतनाषहः (2)

<sup>9</sup> वि दृह्वानि चिदद्विबो जनानां शचीपते बृह (1), माया अनानत (2)

<sup>10</sup> तमु त्वा सत्य सोमपा इन्द्र बाजानां पते (1), अहूमहि श्रवस्यवः (2)

<sup>11</sup> तमु त्वा यः पुरा आसिथ यो वा नूनं हिते धनै (1), हव्यः (2),

स श्रुधी हवम् (3)

<sup>12</sup> धीभिः अर्विद्भिः अर्वितो बाजान् (1), इन्द्र श्रवाय्यान् (2),

त्वया जेष्म हितं धनम् (3)

[Line 3 (alt.): may we recover the plenitude (*vājān*) and the hidden riches]

**6.45.13:** O Indra, O one who has joy in the word (*girvaṇaḥ*), you are a hero and great (1).

For the recovery of riches (you are established) (2),  
to become the victor over your foes in the battle (3).<sup>13</sup>

[*hite*: established; *bhare*: battle]

**6.45.14:** O killer of foes, your protection (attention) (1),  
is most swift (*java*) and appropriate to the task (2).

Impel your chariot for our task (3).<sup>14</sup>

[*makṣhu*: appropriate, (1.2.6)]

**6.45.15:** O Chief of charioteers (*rathītama*), with our assailing car (1),  
conquer the hidden wealth of the foe, O victorious one (*jishṇa*) (2).<sup>15</sup>

[*asmākena rathena*: our car; clearly the car is, 'our body', not the physical conveyance]

**6.45.16:** Chant the hymn to him, the sole one (1), who sees all the  
strivers (*kṛṣṭīnām*) (2). He is born as the leader of men (3);  
his will (*kratu*) is for the works of abundance (*vṛṣha*) (4).<sup>16</sup>

[*vṛṣhakra*: meaning in line 4 is as in (5.36.5)]

**6.45.17:** For those who sing the hymns, you become (1), their  
kinsman, increaser (or protector), benignant helper (*shivah*) and  
their friend (2). Hence Indra, be gracious to us (3).<sup>17</sup>

**6.45.18:** Take the bolt in your hands (1), for the destruction of the  
Rakṣhās, O one with Vajra (2), and utterly overthrow the  
confronters (*sprdhah*) who come in your front (3).<sup>18</sup>

<sup>13</sup> अभूः ऊ वीर गिर्वणो महान् इन्द्र (1), धने हिते (2), भरे वितन्तसाय्यः (3)

<sup>14</sup> या ते ऊतिः अमित्रहन् (1), मक्ष-जवस्तम् आसति (2),  
तया नो हिनुही रथम् (3)

<sup>15</sup> स रथेन रथीतमो अस्माकेन अभियुग्वना (1),  
जेषि जिष्णो हितं धनम् (2)

<sup>16</sup> य एक इत् तमुं धुहि (1), कृष्टीनां विचर्षणिः (2), पतिर्जज्ञे (3), वृषक्रतुः (4)

<sup>17</sup> यो गृणतामित् आसिथि (1), आपिः ऊती शिवः सखा (2),  
स त्वं न इन्द्र मृळय (3)

<sup>18</sup> धिष्व वज्रं गर्भस्त्यो (1), रक्षोहत्याय वज्रिवः (2), सासहीष्ठा अभि स्पृधः (3)

**6.45.19:** The ancient one, our ally, our friend, impels the singers to the felicities (1). We call him, the most well-known upholder of the soul-thoughts (mantrās) (2).<sup>19</sup>

**6.45.20:** He alone rules over all terrestrial riches (1).

He is the supreme among those who have the delight in the word; he is with the unseizable ray (of knowledge) (*gu*) (2).<sup>20</sup>

[*adhrigau*: unseizable (*adhri*) ray (*gau*); uncontrollable ray, (3.21.4)]

**6.45.21:** Coming in your teams (of horses), fill all our desires (1), with the plenitudes, life-energies, and the ray-cows (knowledge) (2), forcefully (*dhṛṣhat*), O lord of knowledge (3).<sup>21</sup>

**6.45.22:** When the Soma-delight is poured, sing together (*sachā*) (1), to the one who is called by many and is the warrior (2).

He, the mighty one (*shākinē*) gives us peace and well-being (*sham*) like (the grass) to the cattle (3).<sup>22</sup>

[Line 3 (alt.): He gives us (*na*) the ray-cows and peace.]

**6.45.23:** He who hears our lauds (3), does not withhold the gift of riches (1), he having the plenitude of ray-cows (2).<sup>23</sup>

[*na ghā ni yamate*: not withhold]

**6.45.24:** The destroyer of the Dasyus, goes (2), to the dwellings of the ray-cows, (stolen by) Kuvitsa (1). By his energies, he opens the (doors of the inner) dwellings for us (3).<sup>24</sup>

[*apavarat*: to open]

<sup>19</sup> प्र॒त्नं रं॒यीणां॑ यु॒जं स॒खायं॑ की॒रि॒चो॒दनम्॑ (1), ब्र॒ह्म॒-वा॒हस्त॑मं हु॒वे (2)

<sup>20</sup> स हि बि॒श्वानि॑ पा॒र्थि॒वान् ए॒को व॒सूनि॑ प॒त्यन्ते॑ (1), गि॒र्वै॒श्वस्त॑मो अ॒ग्नि॒गुः (2)

<sup>21</sup> स नो॑ नि॒यु॒द्भिः आ पृ॑ण॒ कामं॑ (1), वा॒जै॒भिः अ॒श्वि॒भिः गो॑म॒द्भिः (2),  
गो॒पते॑ धृ॒षत् (3)

<sup>22</sup> तद् वो॑ गा॒य सु॒ते स॒चा (1), पु॒रु॒हू॒ताय॑ स॒त्त्वे॒ने (2), शं यद् ग॒वे न॒ श॒ाकि॑ने॒ (3)

<sup>23</sup> न घा॑ व॒सुः नि॒ य॒मते॑ दा॒नं (1), वा॒ज॒स्य॒ गो॑म॒तः (2),

यत् सी॒मुप॑ श्र॒वद् गि॒रः (3)

<sup>24</sup> कु॒वित्स॑स्य॒ प्र हि॑ ब्र॒जं गो॑म॒न्तं (1), द॒स्यु॒हा ग॑म॒त् (2),

श॒ची॒भिः अप॑ नो व॒रत् (3)

**6.45.25:** O Shatakratu, with words we laud you which reach you on all sides (1), just (as the sound of) the calves reach their mothers, O Indra (2).<sup>25</sup>

**6.45.26:** Your friendship is not easily lost (1). O hero, for the seeker of ray-cows (knowledge), you are the ray-cow (2).

You are the life-energy for the seeker of life-energies (steeds) (3).<sup>26</sup>

[*dūṇāśham*: *dur nāśham* (padapāṭha), not easily lost (S).]

**6.45.27:** Become blissful with the Soma (1),

which brings great achievements with the body (in us) (2).

Do not subject the person who lauds you to his reviler (3).<sup>27</sup>

[*rādhasaḥ*: achievement, (10.140.5) & others;

Lines 1, 2: Blissful condition of Indra increases the manifestation of his powers in us leading to the achievements.]

**6.45.28:** As the Soma is offered to you repeatedly (1),

the words (or hymns) approach you who has the joy in the word (2), just as the calves hasten to the mother-cows (3).<sup>28</sup>

**6.45.29:** Many singers sing their lauds to Indra (2),

who is most manifold with his many (powers) (1).

He gives the plenitude to the seekers of plenitude (3).<sup>29</sup>

[*vājayatām*: seekers of plenitude, (4.7.11);

Line 3 is similar to the pāda 2 of (1.3.10) (Sarasvati mantra).]

**6.45.30:** O Indra, may you be ours (1). For you is this *stoma* (affirming laud) which comes from our innermost region (*antama*), and is strongest for us to bear (within us) (*vāhiṣṭha*) (2). May you impel us to the great riches (3).<sup>30</sup>

<sup>25</sup> इ॒मा उ॑ त्वा श॒तक्र॑तो॒ अभि॑ प्र णो॒नुबुः॑ गिरं॒: (1), इन्द्रं॑ व॒त्सं न॑ मा॒तरं॒: (2)

<sup>26</sup> दू॒णाशं॑ स॒ख्यं तव॑ (1), गौरं॑सि वी॒र ग॑व्य॒ते (2), अ॒श्वो अ॑श्वाय॒ते भ॑व (3)

<sup>27</sup> स॒ म॒न्दस्वा॑ ह्य॒न्धसो॑ (1), रा॒ध॒से त॒न्वा म॑हे (2), न स्तो॒तारं॑ नि॒दे क॑रः (3)

<sup>28</sup> इ॒मा उ॑ त्वा सु॒तेसु॑ते (1), नक्ष॑न्ते गि॒र्वणो॑ गिरं॒: (2), व॒त्सं गा॒वो न॑ धे॒नवः॑ (3)

<sup>29</sup> पु॒रू॒तमं॑ पु॒रू॒णां (1), स्तो॒तृणां॑ वि॒वाचि॑ (2), वा॒र्जेभिः॑ वा॒जय॑ताम् (3)

<sup>30</sup> अ॒स्माक॑मिन्द्र भू॒तु (1), ते॒ स्तो॒मो वा॑हि॒ष्ठो अ॒न्तमः॑ (2),

अ॒स्मान् रा॒ये म॑हे हि॒नु (3)

**6.45.31:** Bṛbu presided over the powerful places of the Paṇis (1), like the wide bank of the Ganges (2).<sup>31</sup>

[*varṣhiṣṭhe*: most powerful, (5.7.1);

According to S, *Bṛbu* is a divine artisan (*takṣha*). The three mantrās 31-33 deal with his gifts. Bṛbu obtained his possessions from the Paṇis for doing their work. Recall that Paṇis are the traffickers in the powers of senses.]

**6.45.32:** Swiftly flowing like the blissful wind (1), the auspicious donation of the thousands (of ray-cows) (2), has been given at once to me (who is), soliciting a gift (3).<sup>32</sup>

[According to S, the gift of cattle is given to the sage Bharadvāja, the seer of the mantra.]

**6.45.33:** All the good people known to us (1), singers, praise continually Bṛbu (2), who is wise, who gives away thousands and conquers profusely (*sātamaṃ*) the thousand (powers) (3).<sup>33</sup>

## 46. Indra

Riṣhi: Shamyuḥ Bārhaspatyah

**6.46.1:** Doers of work

**6.46.2:** Unite us with plenitude

**6.46.3:** Master of existence

**6.46.4:** Be conscious as our protector

**6.46.5:** Protect earth and heaven

**6.46.6:** Power of men of vision

**6.46.7:** Might of all doers of work

**6.46.8:** Powers of demonic foes

**6.46.9:** Give us a house of refuge with triple law of working

**6.46.10:** Be near us for our protection

**6.46.11:** Be our increaser

**6.46.12:** Our Enemies under the power of ignorance

**6.46.13:** Seekers of knowledge follow you

<sup>31</sup> अधि बृबुः प॒णीनां व॒र्षिष्ठे मूर्ध॒न॒स्थात् (1), उ॒रुः क॒क्षो न गा॒ङ्ग॒न्यः (2)

<sup>32</sup> यस्य॑ वा॒यो॒रिव॑ द्र॒वद् भ॒द्रा (1), रा॒तिः स॒ह॒स्रिणी॑ (2), स॒द्यो दा॒नाय॑ म॒ह॒न्ते (3)

<sup>33</sup> तत् सु॒ नो वि॒श्वे अ॒र्य॑ (1), आ सदा॑ गृ॒णन्ति॑ का॒रवः॑ बृ॒बु॒ (2),  
स॒हस्र॑दा॒तमं॑ सू॒रि॑ स॒हस्र॑सा॒तमम् (3)



**6.46.14: Recover the ray-cows**

[Metre: Bṛhatī (9, 4), 1,3,5,7,9,11,13; Satobṛhatī (12/8/12/8), 2,4,6,8,10,12,14;]

**6.46.1:** For the gain of plenitude, the doers of work (2), invoke you (1). Men invoke you, the master of existence (for protection) against Vṛtra-foes (3). (They invoke you) for recovering the waters, and the steeds (4).<sup>1</sup>

[*kāravah*: doers of work, (2.2.9, 3.6.1);

*kāṣṭhāḥ*: that which stands pervading (KS), waters, (1.37.10), (1.32.10), (1.59.6); limits, (4.58.7);]

**6.46.2:** (O Indra) rich in brilliance, with Vajra in your arms (1), you are the lord of mountain, mighty, have impetuous violence, you are lauded (2). You grant us the Ray-cows, life-energies (steeds) and chariots (3). Make us victorious in battles and unite us with plenitude forever (*satrā*) (4).<sup>2</sup>

**6.46.3:** We invoke Indra (2), who is far-seeing and destroys mighty foes (1). You assail foes in a thousand ways, you have many strengths (*nṛmṇa*) and you are a master of existence (3). Be our increaser in our contests (4).<sup>3</sup>

[*satrāhā*: destroy mighty foes (S) (occurs once); strike out, (5.35.4).]

**6.46.4:** Assail our foes with your wrath like a bull (1), (you are) an overcomer of foes, bounteous and worthy of the luminous rik mantrās (2). Be conscious (of your role) as our protector (3), in our efforts to get the great wealth, successors, waters (energies) and the (light of) the Sun (4).<sup>4</sup>

[*ghṛṣhum*: overcomer of foes, (1.64.12);

<sup>1</sup> त्वामिद्धि हवामहे (1), साता वाजस्य कारवः (2),

त्वां वृत्रेषु इन्द्र सत्पतिं नरः (3), त्वां काष्ठासु अर्वतः (4)

<sup>2</sup> स त्वं नश्चित्र वज्रहस्त (1), धृष्णुया महः स्तवानो अद्रिवः (2),

गामश्च रथ्यमिन्द्र (3), सं किं सत्रा वाजं न जिग्युषे (4)

<sup>3</sup> यः सत्राहा विचर्षणिः (1), इन्द्रं तं हूमहे वयम् (2),

सहस्रमुक्क तुविनृमण सत्पते (3), भवा समत्सु नो वृधे (4)

<sup>4</sup> बाधसे जनान् वृषभेव मन्युना (1), घृषौ मीळ्ह ऋचीषम (2),

अस्माकं बोधि अविता (3), महाधने तनूषु अप्सु सूर्ये (4)

*bodhi*: become conscious.]

**6.46.5:** O Indra, bring to us, the inspired knowledge which is Supreme, and is filled with the energy (*ojishtham*) (1). O One with handsome chin, you protect both the earth and heaven (3). You have rich variety and the vajra in your hands (2).<sup>5</sup>

[*papuri*: filled with, (1.46.1); *ā prā*: protect.]

**6.46.6:** Among the gods, we invoke the king (2), for our protection, he has the power of men of vision, and is fierce (1). Repel all the hostile forces (3). O lord of riches, make us overcome easily the foes (4).<sup>6</sup>

**6.46.7:** Whatever energy (*ojas*) and mights (exist) among human doers of action (1), whatever be the light of the five classes of men (2), bring to us, all these powers and virilities of strength forever, O Indra (3).<sup>7</sup>

**6.46.8:** O Maghavan, whatever masculine mights existed in the (demonic) foes such as Tṛkṣhu, Druhyu, Puru (1), bestow them fully upon us (2), while facing the foes, for their destruction in battles (3).<sup>8</sup>

[*vr̥ṣhnyam*: masculine might, (6.8.3);  
*turvaṇe*: destruction.]

**6.46.9:** O Indra with the triple law of working (1), give to those men of opulence and to me (3), a house of refuge with the triple armour and also full of happiness (2). Separate our abodes from the blazing (weapons of foes) (4).<sup>9</sup>

<sup>5</sup> इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पपुर्नि श्रवः (1),

येनेमे चित्र वज्रहस्त रोदसी (2), आ उभे सुशिप्र प्राः (3)

<sup>6</sup> त्वामुग्रम् अवसे चर्षणीसहं (1), राजन् देवेषु हूमहे (2),

विश्वा सु नो विधुरा पिबन्ता (3), वंसो अमित्रान् सुषहान् कृधि (4)

<sup>7</sup> यदिन्द्र नाहुषीषु औ ओजौ नृम्णं च कृष्टिषु (1),

यद्वा पञ्च क्षितीनां युष्मत् (2), आ भर सत्रा विश्वानि पौस्या (3)

<sup>8</sup> यद्वा तृक्षौ मघवन् द्रुह्यौ आ जने यत्पूरौ कच्च वृष्ण्यम् (1),

अस्मभ्यं तत् रिरीहि सं (2), नृषाह्ये अमित्रान् पृत्सु तुर्वणे (3)

<sup>9</sup> इन्द्रं त्रिधातुं (1), शरणं त्रिवरूथं स्वस्तिमत् छर्दिः (2),

यच्छ मघवद्भ्यश्च मह्यं च (3), यावयां दिद्युर्मेभ्यः (4)

[*tridhātu*: triple law of working; see (6.44.23);

*trivarūtha*: triple armour (5.4.8);

*sharaṇam*: refuge; *yāvayā*: separate]

**6.46.10:** O Indra, lord of riches, who has joy in the word (4), be near us (or within us) to protect our bodies (3,5). With your knowledge-seeking mind (1), you have destroyed the enemies who want to hurt us with their violence (2).<sup>10</sup>

[*ādabhuḥ*: have destroyed, (3.16.2)]

**6.46.11:** O Indra, be our increaser (1). Protect our leader in the battle (2), when the sharp-pointed, shining and winged shafts (4), fall from the midworld (3).<sup>11</sup>

**6.46.12:** When the heroes extend their bodies (in a battle) (1), away from the dear dwellings of their fathers (2), then scatter the powers of ignorance who are hostile to us (4), and give happiness and well-being (*sharma*) to our bodies and to our successors (*tane*) (3).<sup>12</sup>

**6.46.13:** O Indra, when you impel your war-horses (life-energies) to gallop seeking the great riches (1), the seekers of knowledge (3), follow your journey (*adhvani*) in the uneven and difficult road like a falcon (seeking food) (2).<sup>13</sup>

[*sarge*: galloping; *shravasyataḥ*: seekers of knowledge.]

**6.46.14:** Although neighing loudly through terror (2), (the steeds) rush rapidly like rivers in their downward course (1), and repeatedly return like the birds to their prey (3), to seize (recover) the ray-cows with their hands (4).<sup>14</sup>

<sup>10</sup> ये गन्व्यता मनसा (1), शत्रुम् आदभुः अभिप्रघ्नन्ति धृष्णुया (2),  
अधं स्मा नो (3), मघवन्निन्द्रं गिर्वणः तनूपा (4), अन्तमो भव (5)

<sup>11</sup> अधं स्मा नो वृधे भव (1), इन्द्रं नायमवा युधि (2),  
यदन्तरिक्षे पतर्यन्ति (3), पर्णिनो दिद्यवः तिग्ममूर्धानः (4)

<sup>12</sup> यत्र शूरांसः तन्वो बितन्वते (1), प्रिया शर्म पितृणाम् (2),  
अधं स्मा यच्छ तन्वे तनै च हृदिः (3), अचित्तं यावय द्वेषः (4)

<sup>13</sup> यदिन्द्रं सर्गे अर्वतः चोदयासे महाधने (1),  
असमने अध्वनि वृजिने पथि श्येनो ईव (2), श्रवस्यतः (3)

<sup>14</sup> सिन्धून्-इव प्रवण आशुया (1), यतो यदि क्लोशमनुष्वणि (2),  
आ ये वयो न वर्वृति (3), आमिषि गृभीता बाह्वोः गर्वि (4)

[*klosham, krosham*: terror;  
*āshuyā*: rapidly; *gavi*: ray-cows;

It is a description of the steeds of Indra in a battle. Although they are in terror of the hostiles, they return again and again to battle. Here is a symbolic description of the operation of life-energy in the so-called successful persons. They also have fear, but yet they go forward and face the obstacles.]

## 47. Soma, Indra, car and drums

Riṣhi: Gargaḥ Bhāradvājaḥ

Soma: (1-5)

- 6.47.1: Soma, full of *rasa*
- 6.47.2: Destruction of demon-foes
- 6.47.3: Wise thinker and six wide realms
- 6.47.4: Three principles
- 6.47.5: Soma established the heaven

Indra: (6-23)

- 6.47.6: Source of riches
- 6.47.7: Lead us beyond the perils to the beautiful things
- 6.47.8: Wide world (*u-lokam*)
- 6.47.9: Impel us towards the supreme
- 6.47.10: Sharpen my intellect
- 6.47.11: Responds to every call swiftly
- 6.47.12: May we become lords of perfect forces
- 6.47.13: Connected to yajna
- 6.47.14: Wisdom words hasten to you
- 6.47.15: Who can adequately praise Indra?
- 6.47.16: Order assigned to the worshippers
- 6.47.17: Friendship and service to Indra
- 6.47.18: To every form, he is the counter form
- 6.47.19: Form-maker Indra with devotees
- 6.47.20: Desert with no track of knowledge
- 6.47.21: Wealth-seeking *dasyu* foes
- 6.47.22: Ten types of life-energy
- 6.47.23: Divodāsa, a devotee

## Devotees: (24-25)

6.47.24: Atharva seers

6.47.25: Universal opulence

## Chariot: (26-28)

6.47.26: Chariot as friend

6.47.27: Might (*ojas*) of chariot6.47.28: Child of Mitra and *nābhi* of Varuṇa

## Drum: (29-31)

6.47.29: Drum

6.47.30: Drum snorts away the misfortune

6.47.31: Hidden knowledge returns

[Metre: Triṣṭup (11, 4), 1-18, 20-22, 26, 28-31; Br̥hatī (9, 4), 19; Anuṣṭup (8, 4), 23; Gāyatrī (8, 3) 24; Dvipadā Triṣṭup (11, 2) 25; Jagatī (11, 4), 27;]

6.47.1: This (Soma prepared here) is tasty and it is also sweet (1), it is intense and it is full of essence (*rasa*) (2).

After Indra has imbibed that Soma (3),  
no one can withstand his force in the battles (4).<sup>1</sup>

6.47.2: The sweet (Soma) imbibed here has been rapturous (1).

This Soma exalted him in the killing of Vṛtra (2),  
in the (destruction of) the multitude of strengths of Shambara (3),  
and of the ninety-nine cities (of the hostiles) (4).<sup>2</sup>

[*dehyaḥ*: bodies, cities; *chautya*: strengths (S)]

6.47.3: This drink of Soma makes my speech ascend to higher tiers (of consciousness) (1). This Soma makes the thinking mind to become aware and to become full of aspiration (*ushatīm*) (2).

The wise thinker (Soma) has created the six wide realms (3),  
there are no other worlds beyond these six (4).<sup>3</sup>

<sup>1</sup> स्वादुः किल अयं मधुमान् उतायं (1), तीव्रः किलायं रसवान् उतायम् (2),  
उतो नु अस्य पपिवांसमिन्द्रं (3), न कश्चन संहत आहवेषु (4)

<sup>2</sup> अयं स्वादुः इह मदिष्ठ आस (1), यस्येन्द्रो बृत्रहत्यै ममादं (2),  
पुरूणि यः च्यौत्रा शम्बरस्य (3), वि नवतिं नवं च देह्यः अहन् (4)

<sup>3</sup> अयं मे पीत उदियति वाचम् (1), अयं मनीषाम् उशतीम् अजीगः (2),  
अयं षट् ऊर्वीः अमिमीत धीरो (3), न याभ्यो भुवनं कत् चन आरे (4)

[*ut-iyarti*: ascend, (10.140.2); *ajīgaḥ*: wakes, (7.10.1); *āre*: beyond]

6.47.4: (This Soma) has formed the wideness (or spreading) of the earth (1), (He has formed) the largeness (or the height) of the heaven (2). Soma has placed the nectar of immortality in the three principles (*pravatsu*) (3). He has upheld the wide midworld (4).<sup>4</sup>

[*pravatsu*: *pravat* occurs 4 times in (5.54.9) with the meaning of extensions. It also means 'gliding' in (1.33.6), (3.5.8).

The three principles: matter (*anna*), life-energy (*prāṇa*), and the mind (*manas*); other meanings possible;]

6.47.5: This Soma makes known the (bright) sea with the rich variety of manifestation (1). The face of dawn appears dwelling in the resplendent (*shukra*) home (2). This mighty Soma (3), with a powerful support (4), has propped up the mighty heaven which carries the Maruts (5).<sup>5</sup>

[*astabhnāt*: propped up, (6.8.3)

*arṇa*: sea, (10.8.3); *ḍṛshike*: manifestation, (1.66.5), vision, (1.69.5)]

6.47.6: O Indra, drink forcefully the Soma in the vessel (body) (1). You are a hero, the killer of Vṛtra; you (recover) the riches with the foes in the battles (2). Drink copiously at the noon-day rite (3); O source of riches, establish the riches in us (4).<sup>6</sup>

[*kalasha*: vessel, body;]

6.47.7: O Indra, look out like one who goes before us (on the road) (1), and lead us to the riches, farther beyond our front (2). O One who carries the devotees safely (to the goal), lead us beyond the perils (3), to the beautiful things (or desirables) by your right leading (4).<sup>7</sup>

<sup>4</sup> अयं स यो वरिमाणं पृथिव्या (1), वर्ष्माणं दिवो अकृणोदयं सः (2),

अयं पीयूषं तिसृषु प्रवत्सु सोमो (3), दाधार उरु अन्तरिक्षम् (4)

<sup>5</sup> अयं विदत् चित्रदृशीकम् अर्णः (1), शुक्रसंघनाम् उषसामनीके (2), अयं महान् (3), महता स्कम्भेन (4), उत् याम् अस्तभ्नाद् वृषभो मरुत्वान् (5)

<sup>6</sup> धृषत् पिब कलशे सोममिन्द्र (1), वृत्रहा शूर समरे वसूनाम् (2), माध्यंदिने सर्वन् आ वृषस्व (3), रयिस्थानो रयिम् अस्मासु धेहि (4)

<sup>7</sup> इन्द्र प्र णः पुरणतेव पश्य (1), प्र नो नय प्रतरं वस्यो अच्छ (2), भवा सुपारो अतिपारयो नो (3), भवा सुनीतिः उत वामनीतिः (4)

[*prataram*: farther beyond, (10.79.3)]

**6.47.8:** You, in your knowledge, lead us on to the wide world (1), even *sva*r (world), the light which is free from fear, (it is) with happy beings (2). O mighty Indra, may we be in your powerful arms (3), may we stay close to you and find a vast refuge (4).<sup>8</sup>

[*urum lokam*: wide world; also described as *uru u loka*; it is same as the world *sva*r.]

Note that (6.72.1) clearly states that *sva*r is different from the Sun. The substance of *sva*r is a great light and that light is the light of the Sun *sūrya*.]

**6.47.9:** O Indra, place us in your wide chariot (1), with a hundred steeds strong to bear it (forward) (2). We desire that you impel us towards the supreme (or abundance) (3). May no foe pierce our riches (4).<sup>9</sup>

[*ā iṣhe*: I desire (10.20.7); *tarīt*: pierce, (10.69.5);

*varṣhiṣṭhām*: supreme, (3.26.8); abundance, (3.13.17)

*vahiṣṭhāḥ*: most strong to bear, (4.14.4), (4.13.4) etc.,

*aryaḥ*: foe]

**6.47.10:** Make me happy, Indra; be pleased to prolong my life (1); sharpen my intellect like the edge of an iron sword (2); accept with pleasure whatever I speak to you (3). Make me so that I am enjoyable to the gods (4).<sup>10</sup>

**6.47.11:** I call the strong Indra who is called by many (3), the saviour Indra, the increaser Indra (1), Indra the hero who responds (swiftly) to every call (2). May the opulent Indra establish in us the bliss and well-being (4).<sup>11</sup>

[Also in TS (1.6.12.16).]

<sup>8</sup> उरुं नो लोकमनु नेपि विद्वान् (1), स्वर्वत् ज्योतिः अभयं स्वस्ति (2),

ऋष्या तं इन्द्र स्थविरस्य बाहू (3), उप स्थेयाम शरणा बृहन्ता (4)

<sup>9</sup> वरिष्ठे न इन्द्र बन्धुरे धा (1), बहिष्ठयोः शतावन् अश्वयोरा (2),

इषमा वक्षिषां वर्षिष्ठां (3), मा नः तारीत् मघवन् रायौ अर्यः ॥ 9

<sup>10</sup> इन्द्रं मूलं मह्यं जीवातुम् इच्छ (1), चोदय धियम् अयसो न धाराम् (2),

यत् किं चाहं त्वायुः इदं वदामि तत् जुषस्व (3), कृधि मां देववन्तम् (4)

<sup>11</sup> त्रातारम् इन्द्रम् अवितारम् इन्द्रं (1), हवैहवे सुहवं शूरम् इन्द्रम् (2),

ह्वयामि शक्रं पुरुहूतमिन्द्रं (3), स्वस्ति नो मघवा धातु इन्द्रः (4)

**6.47.12:** May Indra the protector of all, one with the light (*svavān*) (1), make us happy with his protections, he the knower of all (2).

Let him destroy the enemies and make us fearless (3).

May we become the lords of perfect forces (*suṁvīryasya*) (4).<sup>12</sup>

[Also in TS (1.7.13.11).]

**6.47.13:** May we be in the true thinking of the master of yajña (Indra) (1). May we become blissful (*bhadre*) and right-minded (2). May Indra, the auspicious protector, one with light (3), drive away our foe who is hidden (*sanuta*), to a far off place (*ārāt*) (4).<sup>13</sup>

[Same as (10.131.7). Also in TS (1.7.13.12);

*sanutyah*: hidden, (6.5.4); *sanutah*: apart, (5.2.4);

Note that the Rīṣhis associated with this mantra and (10.131.7) are different even though the mantra is same.]

**6.47.14:** O Indra, like a torrent (coming down) a downward slope (1), the collection (*niyuta*) of wisdom-words and the utterances (lauds) hasten to you, O Indra (2). O thunderer, you unite the delight of existence and the knowledge (*gā*) (4), with the wide achievements and great creative (*savanā*) activity (3).<sup>14</sup>

[*pravata*: downward slope; *ūrmi*: torrent;

*apaḥ*: activity; *samyuvase*: unite; *indūn*: delight, Soma]

**6.47.15:** Who can (adequately) praise him (1)? Who can completely satisfy him (2)? Who can offer him sacrifices (3)? Through all the days Maghava is conscious of his own terrible (powers) (4). By his powers, he makes one (person) the first and then the others precede and follow (6), as (a man) throws out his feet (alternately in walking) (5).<sup>15</sup>

<sup>12</sup> इन्द्रः सुत्रामा स्ववान् अवोभिः (1). सुमृच्छीको भवतु विश्ववेदाः (2),  
बाधतां द्वेषो अभयं कृणोतु (3), सुवीर्यस्य पतयः स्याम (4)

<sup>13</sup> तस्य वयं सुमतौ यज्ञियस्य अपि (1), भद्रे सौमनसे स्याम (2),  
स सुत्रामा स्ववान् इन्द्रो (3), अस्मे आरात् चिद् द्वेषः सनुतः युयोतु (4)

<sup>14</sup> अव त्वे इन्द्र प्रवतो न उर्मिः (1), गिरो ब्रह्माणि नियुतो धवन्ते (2),  
उरू न राधः सर्वना पुरूणि अपो (3), गा वज्रिन् युवसे समिन्दून् (4)

<sup>15</sup> क ईं स्तवत् (1), कः पूर्णात् (2), को यजाते (3),  
यदुग्रम् इत् मघवा विश्वहा अवैत् (4), पादाविव प्रहरन् (5),  
अन्यमन्यं कृणोति पूर्वमपरं शचीभिः (6)



[Line 6: No one is famous or powerful all the time. One's power or fame goes up and down, in the course of the time]

**6.47.16:** The hero is renowned; he tames the fierce foes (1); he repeatedly changes the ranking assigned to the various worshippers (2). He is the enemy of arrogant, king of the two (3). Indra gives freely to the creatures (*visha*) and human beings (4).<sup>16</sup>  
[*choshkūyate*: gives freely, (8.6.41), (1.33.3); calls (his worshippers) (S).

two: heaven and earth;]

**6.47.17:** When those who were friendly in ancient times turn around in their friendship (1), he harms them and associates with (their) inferiors (who are) friendly (2); or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him (4).<sup>17</sup>

[Line 1: refers to some ancient gods who became hostile later;  
*vṛṇakti*: turn around, (4.7.10)]

**6.47.18:** To every form, Indra has remained the counter-form (1), that is his form for us to face and see (2). By his *māya* powers, he moves on endowed with many forms (3), for yoked are his thousand steeds (4).<sup>18</sup>

[Quoted in Bṛh. U. (2.5.19), as part of the exposition of Madhuvīdyā. See Kapāli Sāstry, 'Lights on the Upaniṣhads', SAKSI]

**6.47.19:** Yoking his horses to his car (1), the form-maker (Indra) shines here (2), sitting among his wise devotees (4); who (else), can always offer protection against their adversaries (3)?<sup>19</sup>

[Line 3 (Literal): who else can harm the adversaries?]

<sup>16</sup> शुण्वे वीर उग्रमुग्रं दमायन् (1), अन्यम् अन्यम् अतिनेनीयमानः (2), एधमान-द्विद् उभयस्य राजा (3), चोष्कूयते विश इन्द्रो मनुष्यान् (4)

<sup>17</sup> परा पूर्वेषां सख्या वृणक्ति (1), वि-तर्तुराणो अपरेभिः एति (2), अनानुभूतीः अवधून्वानः (3), पूर्वीः इन्द्रः शरदः तर्तरीति (4)

<sup>18</sup> रूपं रूपं प्रतिरूपो बभूव (1), तदस्य रूपं प्रतिचक्षणाय (2), इन्द्रो मायाभिः पुरुरूप ईयते (3), युक्ता ह्यस्य हरयः शता दश (4)

<sup>19</sup> युजानो हरिता रथे (1), भूरि त्वष्टेह राजति (2), को विश्वाहा द्विषतः पक्ष (3), आसत उतासीनेषु सूरिषु (4)

**6.47.20:** O gods, we have wandered, into a desert where there is no track of knowledge (ray-cows) (1); the vast expanse of earth has become the haunt of evil-doers (2). O Bṛhaspati, make us conscious of the pastures of Ray-cows (3). O Indra, show the path for your adorer who is truly (*itthā*) in this condition (4).<sup>20</sup>

[*gavyūtiḥ*: path of Ray-cows, (10.80.6);

*gaviṣṭau*: *go-iṣṭau*: pastures of ray-cows, places of knowledge, (1.36.8)]

**6.47.21:** Indra, becoming manifest from his abode (removes) (2), day by day, the darkness of the same form, (so that he may distinguish) the other portion (*anyam ardham*), (or the day) (1).

The showerer has slain the wealth-seeking dasa-foes (3), Varchin and Shambara, in (the country of) Udavraja (4).<sup>21</sup>

[*vasnayanā*: wealth-seeking (S).]

**6.47.22:** O Indra, the devotee Prastoka has given to him (your adorer) the achievements (1), in the form of the ten sheaths of ten (types of) life-energies (horses) (2). We have accepted the riches (stolen by) Shambara (4), (which were recovered) by the achievements of Divodāsa and Atithigva (3).<sup>22</sup>

[*koshāyīḥ*: sheaths, purses of gold; *ādāt*: given;

*rādhasaḥ*: achievements; *prati agrabhīṣma*: accepted, (5.30.12), (5.30.15)]

**6.47.23:** Ten horses (life-energies), ten sheaths (1), the ten robes and ample enjoyment (2), and the ten lumps of gold (3), I have received (*asāniṣham*) from Divodāsa (4).<sup>23</sup>

<sup>20</sup> अ॒ग॒व्यू॒ति॒ क्षे॒त्र॒म् आ॒गन्म॑ दे॒वा (१), उ॒र्वी स॒ती भू॒मिः अ॒हू॒र॒णाभू॑त् (२),  
बृ॒ह॒स्प॒ते प्र॑ चि॒कि॒त्सा॒ गवि॑ष्ठौ (३), इ॒त्था स॒ते ज॑रि॒त्र इ॒न्द्र प॒न्था॑म् (४)

<sup>21</sup> दि॒वेदि॑वे स॒ह॒शीः अ॒न्यम॑र्धं कृ॒ष्णा (१), अ॒सेध॑द॒प स॒ङ्ग॒नो जाः (२),  
अ॒ह॒न् दा॒सा वृ॒षभो॑ व॒स॒यन्ता॑ (३), उ॒द॒ब्र॒जे व॒र्चि॒नं श॒म्बरं॑ च (४)

<sup>22</sup> प्र॒स्तो॒क इ॒न्नु रा॒धस॑स्त इ॒न्द्र (१), द॒श को॑श॒यीः द॒श वा॒जिनो॑अ॒दात् (२),  
दि॒वोदा॑सात् अ॒तिथि॑ग्वस्य॒ राधः॑ (३), श॒म्बरं॑ वसु॒ प्रति॑ अ॒ग्रभी॑ष्म (४)

<sup>23</sup> द॒शाश्वा॑न् द॒श को॑शान् (१), द॒श व॒स्र अ॒धिभो॑जना (२),  
द॒शौ हि॑र॒ण्यपि॒ण्डान् (३), दि॒वोदा॑सात् अ॒सानि॑षम् (४)

**6.47.24:** Ashvatha has given to Pāyu (3), ten chariots with their horses (1); (he has given) a hundred Ray-cows to the Atharva seers (2).<sup>24</sup>

**6.47.25:** The son of Sṛnjaya has worshipped the Bharadvāja seers (2), who have upheld the universal and vast opulence (1).<sup>25</sup>

[*rādha*: opulence, achievement;

*viśhvajanyam*: universal, (10.2.6)]

**6.47.26:** O (Chariot made of) delight, be strong of limb (1). You are our friend, mighty hero, who carries us to the end of our ways (2).

You are tied to knowledge, you are strong (*vīḷu*) (3).

Let him who mounts you conquer what is to be conquered (4).<sup>26</sup>

[*vana*: delight; *vanaspati*: lord of delight;

*pratarāṇa*: meaning in line (2), (2.1.12)]

**6.47.27:** From heaven and from earth is its might (*ojas*) collected (1), from the lord of delight is its strength gathered (2). It is surrounded by the Ray-Cows and impelled by the Divine energies (waters) (3). (it is powered by) Indra's thunderbolt; adore with oblation such a chariot (4).<sup>27</sup>

[The chariot mentioned here is symbolic, not merely the physical vehicle. Recall yajña is journey, the chariot is used in this yajña-journey. It is powered by heaven and earth; delight gives its strength; it is impelled by the divine energies (waters) and the Indra's thunderbolt.]

**6.47.28:** (You are) the thunderbolt of Indra, the army of the Maruts (1), the child of Mitra, the navel-centre of Varuṇa (2). You rejoice in us, the givers of offering (3). Accept our oblations, O chariot Divine (4).<sup>28</sup>

<sup>24</sup> दश रथान् प्रष्टिमतः (1), शतं गा अथर्वभ्यः (2), अश्वथः पायवै अदात् (3)

<sup>25</sup> महि राधो विश्वजन्यं दधानान् (1), भरद्वाजान् सार्जयो अभि अयष्ट (2)

<sup>26</sup> वनस्पते वीड्वङ्गो हि भूया (1), अस्मत्सखा प्रतरणः सुवीरः (2), गोभिः सन्नद्धो असि वीळ्यस्वा (3), आस्थाता तै जयतु जेत्वानि (4)

<sup>27</sup> दिवस्पृथिव्याः पर्योज उद्धृतं (1), वनस्पतिभ्यः पर्याभृतं सहः (2), अपाम् ओज्मानं परि गोभिः आवृतम् (3), इन्द्रस्य वज्रं हविषा रथं यज (4)

<sup>28</sup> इन्द्रस्य वज्रो मरुतामनीकं (1), मित्रस्य गर्भो वरुणस्य नाभिः (2), सेमां नो हव्यदातिं जुषाणो (3), देवं रथं प्रति हव्या गृभाय (4)

[*jushāṇa*: rejoice; *havyadātīm*: giver of offering, (3.2.8).

Note that *havya* appears both in lines 3 and 4. The meanings of this word in these lines have to be distinguished.]

**6.47.29:** (O Drum), roar to earth and heaven (1); let the scattered world be aware of you in many places (2). O Drum, in unison with Indra and the Gods (3), drive away the foe to the remotest place (*dūrāt davīya*) (4).<sup>29</sup>

**6.47.30:** O Drum, roar and grant us force and might (1); overthrow the obstacles by thundering (2). O Drum, snort away the misfortune from here (3). Indra's fist are you; show your strength (4).<sup>30</sup>

**6.47.31:** Drive the armies of the foe far away (1), make our hidden knowledge-rays return to us (2); the drum makes a loud sound to draw the attention of all (*ketumat*) (3). Our heroes winged with steeds meet together (4); may our chariot-men be victorious, O Indra (5).<sup>31</sup>

[*aja*: drive; *amīḥ*: far away; *prati āvartaya*: return to us; *vāvadīti*: make loud sound]

## 48. Agni, Pūṣhan and Maruts

Riṣi: Shamyuḥ Bārhaspatyah

Agni: (1-10)

**6.48.1:** Getting discernment in yajña

**6.48.2:** Our increaser and protector

**6.48.3:** Agni shines

**6.48.4:** Make all gods to be in our front

**6.48.5:** Waters and truth fill you

**6.48.6:** Billowing on the edge of darkness

**6.48.7:** Kindled by the bringers of plenitude

<sup>29</sup> उप॑ श्वासय॑ पृथि॒वीमु॒त द्यां॑ (1), पु॒रु॒त्रा तै॑ मनु॒तां वि॒ष्टितं॑ जग॑त् (2), स दु॒न्दु॒भे स॒जूरि॒न्द्रेण॑ दे॒वैः दू॒राद् (3), द॒र्वी॒यो अ॒प॑ से॒ध॒ शत्रू॑न् (4)

<sup>30</sup> आ॒ क्र॒न्दय॑ ब॒ल॒मो॒जौ न॒ आ॒ धा॒ (1), निः॑ ष्ट॒निहि॑ दुरि॒ता बा॒ध॒मा॒नः॑ (2), अ॒प॑ प्रो॒थ दु॒न्दु॒भे दु॒च्छु॒ना इ॒त॑ (3), इ॒न्द्र॒स्य मु॒ष्टिर॑सि वी॒ळ्य॑स्व (4)

<sup>31</sup> आ॒मूर॑ज॒ (1), प्र॒ति आ॒वर्त॑य॒ इ॒माः॑ (2), के॒तु॒मद् दु॒न्दु॒भिः बा॒व॒दी॒ति॑ (3), स॒म॒श्व॒पर्णाः॑ च॒र॒न्ति नो॒ नरो॑ (4), अ॒स्माक॑मिन्द्र॒ र॒थि॒नो जय॑न्तु (5)

6.48.8: Grant me a hundred years

6.48.9: Impart the knowledge

6.48.10: Avert the disregards of gods to us

Maruts: (11-15)

6.48.11: O Maruts, release us from the bonds

6.48.12: Immortal inspirations

6.48.13: Cow which gives milk to the entire universe

6.48.14: Form-making powers of Maruts

6.48.15: Free us from all littleness

Pūṣhan: (16-19)

6.48.16: O Pūṣhan, be within hearing distance

6.48.17: No uprooting of trees which supports crows

6.48.18: Our friendship with you is perfect

6.48.19: O Pūṣhan, manifest your powers for us

Maruts: (20-22)

6.48.20: True words of Maruts, the agitators

6.48.21: Works that have to be done

6.48.22: Once heaven was born, once the earth

[Metre: Brhatī (9, 4), 1,3,5,9,14,19-20; Satobṛhatī (12/8/12/8) 2,4,10,12,17; Mahāsato Brhatī, 6,8; Mahābṛhatī (8/8/8/8/12), 7; Kakup (8/12/8), 11, 16; Purauṣṇik (12/8/8), 13, 18; Atijagatī (12/12/12/8/8), 15; Mahābṛhatī yavamadhyā (8/8/8/8/12), 21; Anuṣṭup (8, 4), 22;]

Agni (1-10)

6.48.1: For getting discernment in yajña and yajña, we invoke with word and word, Agni (1), who is immortal, knower of all things, our dear friend and to whom the word of expression has been formed (2).<sup>1</sup>

[*dakṣhase*: for discernment, (2.1.11);

This mantra and the subsequent mantrās of this sūkta are regarded as very important in the performance of the 'Agniṣṭoma yāga'. This is stated in Shatapatha Bra. (9.1.2.39).<sup>\*</sup> The recitation of these mantrās adds fullness to the rite and it reaches the world of moon or Soma (Chandraloka).

<sup>1</sup> यज्ञायज्ञा वो अग्रये गिरागिरा च दक्षसे (1),

प्रप्र वयममृतं जातवैदसं प्रियं मित्रं न शंसिषम् (2)

<sup>\*</sup> *yajñā yajñiyam puchchham, chandramā vai yajñāyajñiyam*

The first two verses are the text for Agniṣṭoma Sāman which is sung in four different ways according to the Sāma Veda mode of recitation. 'grāmageyagāna'.]

**6.48.2:** Certainly (*hina*) (Agni), the son of strength is one who satisfies our desires (1). Let us make offerings to him who distributes (the offerings to gods) (2). May he guard our plenitude (3). May he be our increaser and the protector of our bodies (4).<sup>2</sup>

[*vṛdha*: increase of Agni-power (in us); *asmayuh*: one who is attached to us and satisfies our desires, (7.15.8), (8.19.7); the meaning is assigned based on the ending *yu* of all the words such as *devayuh*.]

**6.48.3:** O Agni, undecaying and the showerer (1), you shine brightly with your great rays of light (2). O pure flame with your incessant flaming light, blaze out (3). Shine out perfectly with your high illuminings (4).<sup>3</sup>

[*sudītibhiḥ*: with (his) high illuminings, (5.8.4);  
*archiṣha*: rays of light;]

**6.48.4:** You sacrifice to the mighty gods (1). You worship with sacrifice, with your will and actions (2). Make all the gods to be in our front for our growth and protection (3). Conquer the plenitude and bring it to us (4).<sup>4</sup>

[*vamsva*: conquer, (7.17.5); Note the 3 elements of worship in line 2.]

**6.48.5:** The child of truth (*ṛta*) is completely filled with (2), (powers of) Waters, the Hills and the delights (1).

You are born by churning with strength (3),  
done for the gods at the peaks of earth (4).<sup>5</sup>

<sup>2</sup> ऊ॒र्जो न॑पातं॒ स हि॒न अ॒यम् अ॒स्मयुः॑ (1), दा॒शेम॑ ह॒व्यदा॑तये (2),

भुव॑द् वा॒र्जेषु॑ अ॒विता॑ (3), भुव॑द् वृ॒ध उ॒त त्रा॒ता त॒नूना॑म् (4)

<sup>3</sup> वृ॒षा ह्य॑ग्रे अ॒जरो॑ (1), म॒हान् बि॒भासि॑ अ॒र्चिषा॑ (2),

अ॒जस्रे॑ण शो॒चिषा॑ शो॒शुच॑त् शु॒चे (3), सु॒दीति॑भिः सु दी॒दिहि॑ (4)

<sup>4</sup> म॒हो दे॒वान् यज॑सि॒ (1), यक्षि॑ आ॒नुषक्॑ तव॒ क्रत्वा॑ उ॒त दंस॑ना (2),

अ॒र्वाचः॑ सी॒ कृणु॑हि अ॒ग्रेअ॒वसे॑ (3), रा॒स्व वा॒जोत॑ व॒स्व (4)

<sup>5</sup> यमा॑पो अ॒द्र्यो व॒ना (1), गर्भ॑म् ऋ॒तस्य॑ पि॒प्रति॑ (2),

सह॑सा यो म॒थितो॑ जाय॒ते (3), नृ॒भिः पृ॒थिव्या॑ अ॒धि सा॒नवि॑ (4)

[*sānavi*: peak, (8.103.2); *garbham*: child; this epithet is used for Agni in many mantrās in all Maṇḍalās.

(3.9.5) states, 'O Agni, you are churned out for the gods'. Recall 'churning' in (6.16.13). Recall that our life is a journey from peak to peak. At each peak, we need the power of Agni to go to the next peak. The word 'gods' refers to the particular powers operative at that peak.]

**6.48.6:** He fills both the Earth and Heaven with the lustre (or light) (1). He speeds to the heaven with the smoke (2). He is beheld billowing on the edge of darkness (ignorance) (3). The mighty Agni with his shining rays disperses (*ā*) the dark nights (4,5).<sup>6</sup>

**6.48.7:** O Agni, with your rays of light which are vast (1), O god, with your pure radiance, O god (2), you are kindled by the bringers of plenitude, O mighty and young (Agni) (3). O Brilliant one, shine out on us the opulence (4); O purifier, shine out on us luminously (5).<sup>7</sup>

[*bharadvāja*: name of the seer of this mantra; the bringer (*bharat*) of plenitude (*vāja*)]

**6.48.8:** O Agni, you are the lord of dwellings of all creatures (1), and also those of human beings (2). O youngest and mighty, protect me from the evil acts done by (the hostiles) from their hundred cities (3). (Grant) a hundred years of life to us who kindle you and those worshippers who offer the hymns (4).<sup>8</sup>

[*viśhām*: creatures, (1.36.5) & others; human beings, (5.1.9); people, (1.36.1);

*pūrbhiḥ*: cities, (8.16.10)]

<sup>6</sup> आ यः प॒प्रौ भानु॑ना रोद॑सी उ॒भे (1), धू॒मेन॑ धाव॒ते दि॒वि (2), ति॒रः तमो॑ दद॒श ऊ॒र्म्यासु॑ (3), आ इ॒यावा॑सु अ॒रुषो॑ वृषा (4), इ॒यावा॑ अ॒रुषो॑ वृषा (5)

<sup>7</sup> बृ॒हद्भिः॑ अ॒ग्रे अ॒र्चिभिः॑ (1), शु॒क्रेण॑ देव शोचिषां (2), भर॒द्वाजे॑ समिधा॒नो य॑विष्ठ्य (3), रे॒वन्नः॑ शु॒क्र दी॑दिहि (4), द्यु॒मत् पा॑वक दीदिहि (5)

<sup>8</sup> वि॒श्वासां॑ गृह्प॑तिः वि॒शाम॑सि त्वम॑ग्रे (1), मानु॑षीणाम् (2), श॒तं पू॒र्भिः य॑विष्ठ पा॒हि अ॒हंसः॑ (3), समे॒द्धारं॑ श॒तं हि॒माः स्तो॒तृभ्यो॑ ये च॒ दद॑ति (4)

**6.48.9:** O treasure, impel us towards us the achievements (2), along with a variety of protections (or increasings) (1). O Agni, you are the charioteer (to convey us) to the felicities (3). Impart to us how the knowledge may be transmited to successors (4).<sup>9</sup>

[*tuche*: successors; progeny (S); *gādham*: support of the movement;]

**6.48.10:** Protect our progeny and successors (1), with unfailing and uninjurable protections (2). O Agni, you avert the disregard of the gods (towards us) (3). You remove far from us the undivine (or hostile) forces (4).<sup>10</sup>

[*adevāni*: undivine forces, (8.11.3); human-made violence (S); *aprayutvabhiḥ*: unfailing; *toka*, *tanaya*: see (6.1.12)]

### Maruts: (11-15)

**6.48.11:** With new words (hymn), bring into being (*upa ajadhvam*) (2), the ray-cow giving the rich yield of the milk (of knowledge), O friends (1). From the bonds release her who should not be bound (3).<sup>11</sup>

**6.48.12:** May the cow pour the immortal inspirations of knowledge (2), to the host of Maruts who are self-luminous (1). She moves (in the sky of midworld) happily (4), she is gracious to the swift Maruts (3).<sup>12</sup>

**6.48.13:** To (the seer) Bharadvāja, milk the cow (1), which is two-fold and which gives the milk for the entire universe (2), and the impulsions for universal enjoyment (3).<sup>13</sup>

<sup>9</sup> त्वं नः चित्र ऊत्या वसो (1), राधांसि चोदय (2),

अस्य रायः त्वमग्रे रथीरसि (3), विदा गाधं तुचे तु नः (4)

<sup>10</sup> पर्षि तोकं तनयं (1), पतृभिः त्वं अदेवैः अप्रयुत्वभिः (2),

अग्रे हेळांसि दैव्या युयोधि नो (3), अदेवानि हरांसि च (4)

<sup>11</sup> आ संखायः सबर्दुघां धेनुम् (1), अजध्वमुप नव्यसा वचः (2),

सृजध्वम् अनपस्फुराम् (3)

<sup>12</sup> या शर्धाय मारुताय स्वभानवे (1), श्रवो अमृत्यु धुक्षत (2),

या मृळीके मरुतां तुराणां (3), या सुमैः अबयावरी (4)

<sup>13</sup> भरद्वाजाय अबं धुक्षत (1), द्विता धेनुं च विश्वदौहसम् (2),

इषं च विश्वभोजसम् (3)



[*avadhukṣhata*: milk]

**6.48.14:** We praise (the Maruts) for their ordering (of felicities) for us (5). They are strong in will like Indra (1), (they) have full of form-making powers like Varuṇa (2). (They) are rapturous like Aryamaṇ (3), and grant easily and generously the felicities like Viṣṇu (4).<sup>14</sup>

[*sṛpra*: glide, (3.18.5)]

**6.48.15:** (We praise) the mighty host of Maruts, who are of many-voices, who nourish and who are free from all littleness (1). For the persons of vision, they create (the felicities) in hundreds and thousands collectively (*sam*) (2). They manifest the hidden riches (3). They make the riches widely known (or which is full of knowledge, *suveda*) (4).<sup>15</sup>

[*pūṣhaṇam*: those who nourish; the name of deity mentioned in the next 4 mantrās.]

#### Pūṣhan: (16-19)

**6.48.16:** O Pūṣhan, hasten to me, I adore you (1).

O blazing one, be within the hearing distance (2).

Kill the demonic foes, evil forces and non-givers (3).<sup>16</sup>

[*apikarṇa*: near the ear, within hearing distance]

**6.48.17:** O Pūṣhan, the lord of forests, do not allow the uprooting of this tree which supports the crows (1). Utterly destroy my revilers (2). Let not a foe (*sūra*) kill me (3), just as (a hunter) kills a bird with its neck (*grīvā*) (4).<sup>17</sup>

[*sūra*: foe (S), (not a common meaning);

<sup>14</sup> तं व इन्द्रं न सुक्रतुं (1), वरुणमिव मायिनम् (2),

अर्यमणं न मन्द्रं (3), सुप्र भोजसं विष्णुं न (4), स्तुष आदिशे (5)

<sup>15</sup> त्वेषं शर्धो न मारुतं तुविष्वणि अनर्वाणं पूषणं (1), सं यथा शता सं सहस्रा कारिषत् चर्षणिभ्यः आ (2), आविः गूळ्हा वसू करत् (3), सुवेदा नो वसू करत् (4)

<sup>16</sup> आ मां पूषन् उप द्रव शंसिषं (1), नु ते अपिकर्ण आघृणे (2), अघा अर्यो अरातयः (3)

<sup>17</sup> मा काकम्बीरम् उद् बृहो वनस्पतिम् (1), अशस्तीः वि हि नीनशः (2), मोत सूरौ अहं (3), एवा च न ग्रीवा आदधते वेः (4)

*kākambarīm*: (the tree) which nourishes the crows.]

**6.48.18:** May our friendship with you be untorn (and strong) like the bag (1), which has no flaws (2), and is established to be perfect (3).<sup>18</sup>

[S translates lines 2 and 3: 'holding curds without spilling (S)'; He renders *dadha* as curds.

*dadha* does not mean curds in RV or elsewhere

*dadhanve*: having established, (2.5.3)]

**6.48.19:** (O Pūṣhan), you are beyond the mortals (1).

You are the equal of other gods in glory (2).

O Pūṣhan, manifest your powers for us in battles (3);

(please) protect us now as (you have done) in ancient times (4).<sup>19</sup>

[*abhikhyah*: open the manifesting eye, (6.15.15); all-regarding, (8.23.5)]

### Maruts: (20-21)

**6.48.20:** O Agitators (*dhūtayaḥ*), you are pleasurable (*vāmī*) among the things of delight (*vāmasya*) (1); may your true words (*sūnṛtā*) be the guide for us (2), to gods or men, O Maruts (3), and to those beginning the sacrifice or those continuing the yajña (4).<sup>20</sup>

[*prayajyavaḥ*: one who does sacrifice, (3.6.2);

Line 1: (alt.) you are beautiful among the beings of beauty.]

**6.48.21:** The works that have to be done (1), around the heaven are done quickly just as the godhead Sun (does) (2). Maruts with their might (*shava*) and the splendour, bore the sacrificial name (3). The might of Maruts killed Vṛtra and is supreme; (it is) the might which killed Vṛtra (4).<sup>21</sup>

<sup>18</sup> हतेरिव ते अवृकमस्तु सख्यम् (1),

अच्छिद्रस्य दधन्वतः (2), सुपूर्णस्य दधन्वतः (3)

<sup>19</sup> परो हि मर्त्यैः असिं (1), समोदेवैः उत श्रिया (2),

अभि ख्यः पूषन् पृतनासु नः (3), त्वमवा नूनं यथा पुरा (4)

<sup>20</sup> वामी वामस्य धूतयः (1), प्रणीतिः अस्तु सूनृता (2),

देवस्य वा मरुतो मर्त्यस्य व (3), ईजानस्य प्रयज्यवः (4)

<sup>21</sup> सद्यश्चिद् यस्य चर्कृतिः (1), परि द्यां देवो नैति सूर्यः (2), त्वेषं शवो

दधिरे नाम यज्ञियं (3), मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः (4)

[*charkṛtyām*: (works) that have to be done, (8.103.3);

*jyeshtha*: supreme;

Line 3: *dadhire nāma yajñīyam* occurs in many mantrās;]

6.48.22: Once was the heaven born indeed (1); once was the earth born (2). Only once was the milk (of knowledge) of the dappled mother (Prshñi) drawn (3). Apart from those, none else manifested again (4).<sup>22</sup>

[Only once does the heaven of knowledge dawn in our minds. If one ignores it, the same knowledge rarely returns once again. Similarly lines 2,3 have to be understood.]

## 49. All-gods

Riṣi: R̥jishvā Bhāradvājah

6.49.1: Gods with perfect working of laws

6.49.2: Will-power free of arrogance

6.49.3: Two luminous daughters hear us

6.49.4: Our thinking goes to Vāyu

6.49.5: Ashvins go to the house of aspirant

6.49.6: Seers create the ever-changing universe

6.49.7: The purifying virgin Sarasvati

6.49.8: Hymns of praise and you

6.49.9: Agni is supreme in assigning the portions

6.49.10: Rudra, the keeper of perfect peace

6.49.11: Maruts increase the growths in deserts

6.49.12: Words of the wise like stars in the sky

6.49.13: Viṣṇu and his three steps

6.49.14: Rapture in us

6.49.15: Dwelling devoted to the gods

[Metre: Triṣṭup (11, 4), 1-14; Shakvarī (8, 7), 15;]

<sup>22</sup> स॒कृत् ह द्यौः अ॒जायत (1), स॒कृत् भूमिः अ॒जायत (2),  
पृ॒थ्व्या द्र॒ग्धं स॒कृत् प॒यः (3), तद॒न्यो नानु॑ जायते (4)

**6.49.1:** With new words, I laud the divine persons with the perfect working of the laws (1). I (also laud) Mitra and Varuṇa, who grant happiness (2). May Varuṇa, Mitra and Agni, who have the perfect hero-force (4), come here and hear (our lauds) (3).<sup>1</sup>

**6.49.2:** The luminous Agni, the intuition of yajña, is worshipped (4), by all persons as the object of prayer in the pilgrim-rites (1). Agni is with will-power which is free of arrogance, a traveller to the young (heaven and earth) (2), the divine child and the son of strength (3).<sup>2</sup>

[*aratir yuvatyoh*: traveller to the young earth and heaven, (10.3.5);  
*aruṣham*: luminous.]

**6.49.3:** Among the two luminous daughters of different forms (1), one shines with the stars, the other with the Sun (2). They, purifiers, swiftly replace each other and move diversely (3). May they approach and hear our thinking (expressed as laud), they who measure the riks (4).<sup>3</sup>

[*mithaḥ*: mutually, (1.68.4);

*nakṣhata*: approach, (8.103.1) and others]

**6.49.4:** May our vast thinking go towards (the deity) Vāyu (1), who has the vast riches (felicities), in whom are all desirable things (boons) and who fills the chariot (of the worshipper with wealth) (2). (O Vāyu), you travel along the luminous path (*yāma*) with your *niyut* steeds (3). O one who carries the sacrifice, O seer, you grant the desires of the (human) seer (4).<sup>4</sup>

[*manīṣha*: vast thinking; *patyamāna*: travel, (10.132.3);

*dyutā*: with light, (6.2.6)]

<sup>1</sup> स्तुषे जनं सुव्रतं नव्यसीभिः गीर्भिः (1), मित्रावरुणा सुस्रयन्तां (2),  
त आ गमन्तु त इह श्रुवन्तु (3), सुक्षत्रासो वरुणो मित्रो अग्निः (4)

<sup>2</sup> विशोविंश ईड्यम् अध्वरेषु (1), अहसक्रतुम् अरतिं युवत्योः (2),  
दिवः शिशुं सहस्रः सूनुम् (3), अग्निं यज्ञस्य केतुमरुषं यजध्वै (4)

<sup>3</sup> अरुषस्य दुहितरा विरूपे (1), स्तृभिः अन्या पिपिशे सूरौ अन्या (2),  
मिथस्तुरा विचरन्ती पावके (3), मन्मं श्रुतं नक्षत्र ऋच्यमाने (4)

<sup>4</sup> प्र वायुमच्छा बृहती मनीषा (1), बृहद्रयि विश्ववारं रथप्राम् (2),  
द्युतत् यामा नियुतः पत्यमानः (3), कविः कविम् इयक्षसि प्रयज्यो (4)

**6.49.5:** May my body be covered with (radiance) by Ashvins (1), who have a wide-shining car yoked by thought (2). O leaders, by that car you go to the house of the aspirant (worshipper) (3), to help him and (to grant) the successors (4).<sup>5</sup>

[*yāthaḥ*: come, (5.74.5); *vartiḥ*: dwelling;  
*iṣhayadhyai*: to impel]

**6.49.6:** The mighty Parjanya and Vāta (1), stir the earth with the waters to generate the things born of water (2). The seers, who hear the truth (3), create the ever-changing universe (*jagat*) (5), with the stationary and the movable entities by means of the words (4).<sup>6</sup>

[*jinvat*: move, (3.5.16), animate, (3.3.7), stir, (3.2.11);  
*apyāḥ*: born from waters, (10.11.2); *purīṣhāṇi*: waters;  
*ā kṛṇudhvam*: create, (4.3.1, 7.3.1, 10.6.5);  
*sthātuh*: stationary; *jagataḥ*: movable]

**6.49.7:** The purifying virgin with a variety in movement (1), Sarasvatī, the protector of heroes establishes the wisdom in us (2). Along with the other goddesses with common delight, may she establish a house of refuge which is gapless and impenetrable (3), and grant the happiness to the speaker of the word (4).<sup>7</sup>

[Also in TS (4.1.11.10);

*kanya*: untapped potential (which is to be manifested).]

**6.49.8:** May the protector of all paths all around (1), be approached with the illumining hymns with the words of love (2). May he bestow on us the delight-giving strengths (3); may Pūṣhaṇ bring to perfection our every thought (4).<sup>8</sup>

[Also in TS (1.1.14.6);

<sup>5</sup> स मे वपुः छदयत् अश्विनोः (1), यो रथो विरुक्मान् मनसा युजानः (2), येन नरा नासत्य इषयध्वै वर्तिः याथः (3), तनयाय त्मने च (4)

<sup>6</sup> पर्जन्यवाता वृषभा (1), पृथिव्याः पुरीषाणि जिन्वतम् अप्यानि (2), सत्यश्रुतः कवयो (3), यस्य गीर्भिः जगतः स्थातः (4), जगत् आ कृणुध्वम् (5)

<sup>7</sup> पार्वीरवी कन्या चित्रायुः (1), सरस्वती वीरपत्नी धियं धातु (2), ग्राभिः अच्छिद्रं शरणं सजोषा दुराधर्ष (3), गृणते शर्म यंसत् (4)

<sup>8</sup> पथस्पथः परिपतिं (1), वचस्या कामेन कृतो अभि आनत् अर्कम् (2), स नो रासः हुरुधः चन्द्राग्रा (3), धियं धियं सीषधाति प्र पूषा (4)

*arkam*: the illumining ray, (3.9.2, 3.26.7);

*vachasyā kāmēna kṛta*: done with the words of love;

*chandragrā*: delight-giving, (5.41.14); *sharadhaḥ*: strengths; *rāsat*: give]

**6.49.9:** Let Agni, the priest of call, be worshipped with sacrifice in all habitations, (3). He is easily invoked, he calls (the deity) Tvashṭha (the form-maker) (and others) and is wide in light (4).

He finds the expanding growth, is glorious and is supreme in assigning the portions (1). This god has beautiful hands, is a skilled craftsman and has luminous arms (2).<sup>9</sup>

[*prathama-bhājam*: through his will, he distributes (*bhājam*) appropriately the various tasks and the energies needed.]

**6.49.10:** By these words, may Rudra increase (in us) during the day (2), and may Rudra (increase) in the night also (3), he, the father of the worlds (1). Let us invoke him in many ways who is vast, undecaying, the mighty one and keeper of perfect peace (4).

May the seer impel us (in all our activities) (5).<sup>10</sup>

[*su-sumnam*: keeper of perfect peace, (5.75.2);

*rdhak*: in many ways; *ṛshvam*: mighty;]

**6.49.11:** May the Maruts come to the choice offerings (hymns) of the singer (2). They are ever youthful, masters of yajña and seers (1). O leaders, truly you travel like the Angirasa seers (4); you animate and increase (the growths) in the desert-like places (3).<sup>11</sup>

[*achitram*: places with no growths of plants (S); (occurs once);

*jinvaṭha*: animate]

<sup>9</sup> प्रथमभाजं यशसं वयोधां (1), सुपाणिं देवं सुगर्भस्तिम् ऋभ्वम् (2),  
होता यक्षद् यजतं पस्त्यानाम् (3), अग्निः त्वष्टारं सुहवं विभावो (4)

<sup>10</sup> भुवन्नस्य पितरं (1), गीर्भिः आभी रुद्रं दिवा वर्धया (2), रुद्रमत्तौ (3),  
बृहन्तम् ऋष्वम् अजरं सुषुम् ऋधक् हुवेम (4), कविना इषितासः (5)

<sup>11</sup> आ युवानः कवयो यज्ञियासो (1), मरुतो गन्त गृणतो वरस्याम् (2),  
अचित्रं चिद्धि जिन्वथा बृधन्तं (3), इत्था नक्षन्तो नरो अङ्गिरस्वत् (4)

**6.49.12:** May the heroic and mighty Maruts swiftly move towards the unborn (Indra) (1), just as the herd rushes to the cow-stall at the (call of) the cow-herd (2). The words of the wise shine like the stars in the sky (4). They give the touch of the inspired knowledge (*shruta*) to the body (of the worshipper) (3).<sup>12</sup>

[*pra*: move towards, (10.70.9); *ajā*: unborn (common meaning); hymns (S);

*piṣṛśaḥ*: give touch, (6.15.18) (give the touch of the gods to our sacrifice)]

**6.49.13:** Viṣṇu has measured out the earthly worlds in three (steps) (1), (to help) Manu who was assailed (by the demons) (2). In the house of refuge granted to us (3), may we rejoice with our bodies and their extensions or (acts) and in the riches (felicities) (4).<sup>13</sup>

[For the translation and explanation of the relevant mantrās to Viṣṇu namely (1.22.17-21), (1.154) and others, see the book, 'Veda Mantrās and Sūktās widely used in worship', (SAKSI)

The first four words are in (1.154.1). *sharma*: house of refuge (1.127.5); *tanā*: with actions, (8.40.7); *rajāmsi*: earthly worlds;]

**6.49.14:** May that (*tat*) rapture be established in us by that (supreme) (*tat*), the (creator) Savitar by that Parvata (2), by the waters, the luminous rik mantrās and Ahirbudhnya (1). May the gods who give generously and the growths of earth establish that rapture in us (3). May the (deity) Bhaga, and (goddess) Puramdhi make us take delight in the felicities (riches) (4).<sup>14</sup>

[*chana*: rapture, (6.10.6, 6.4.2); *jinvasi*: take delight in, (8.84.7)

*parvata*: may refer to Indra. Note that the epithet *tat* is used for both Savitar and Parvata.]

<sup>12</sup> प्र वीराय प्र तवसे तुराय अजां (1), यूथेव पशु-रक्षिः अस्तम् (2),  
स पिस्पृशति तन्वि श्रुतस्य (3). स्तृभिः न नाकं वचनस्य विषः (4)

<sup>13</sup> यो रजांसि विममे पार्थिवानि त्रिः चित् विष्णुः (1), मनवे बाधिताय  
(2), तस्य ते शर्मेन् उपदद्यमाने (3), राया मदेम तन्वा तनां च (4)

<sup>14</sup> तत् नो अहिर्बुध्न्यो अद्भिः अकैः (1), तत् पर्वतः तत् संविता चनो धात् (2)  
तत् ओषधीभिः अभि रातिषाचो (3), भगः पुरंधिः जिन्वतु प्र राये (4)

**6.49.15:** (O Gods), grant us an undecaying dwelling (3). From that (dwelling) may we overcome all the hostile beings and antdivine (*adevī*) enemies (4). From that, may we give enjoyment to the persons who are devoted to Gods (*ādevīḥ*) (5). May that dwelling be a protector of truth, great, and have many strengths in it (2). May it be full of men of vision, be endowed with a chariot and the riches (1).<sup>15</sup>

[*charṣhaṇiprām*: full of seeing men, (4.2.13);

*ādevīḥ*: those devoted to the gods; Distinguish this word from *adevī*; anti-divine, occurring in line (4). Both the opposing words *adevī* and *ādevī* occur together in this mantra, perhaps only once in RV.

*puruvīrah*: (has) many strengths;]

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<sup>15</sup> नू नो रयिं रथ्यं चर्षणिप्रां (1), पुरुवीरं मह कृतस्य गोपाम् (2),  
क्षयं दाताजरं (3), येन जनान् स्पृधो अदेवीः अभि च क्रमाम् (4),  
विश आदेवीः अभ्यश्नवाम् (5)



## Anuvāka 5: Sūktās (50-61)

### 50. All-gods (Vishvedevāḥ)

Riṣhi: Ṛjishvā Bhāradvājaḥ

- 6.50.1: We call Aditi and others  
6.50.2: Sūrya impels all the gods  
6.50.3: Heaven and earth  
6.50.4: Maruts the children of Rudra  
6.50.5: Worshipper wants riches (or felicities)  
6.50.6: Hero with the joy in the word  
6.50.7: Waters—the most motherly healers  
6.50.8: Savitar unveils all the desirables  
6.50.9: Turn the gods towards us  
6.50.10: Release us from the force of ignorance  
6.50.11: Gifts born of knowledge  
6.50.12: Gracious be Vāyu and Viṣṇu  
6.50.13: Bhaga, the enjoyer  
6.50.14: Ahirbudhnya  
6.50.15: Worship with thoughts  
[Metre: Triṣṭup (11, 4)]

6.50.1: With prostrations to surrender, we call the goddess Aditi (1), Varuṇa, Mitra and Agni to be gracious to us (2). (We call), Aryaman who harms the (undivine) forces and is full of bliss (3). (We call) the protecting divinities, (the creator) Savitar and Bhaga (4).<sup>1</sup>

6.50.2: O Sūrya with the auspicious light (1), impel all the gods, the mighty ones who have Dakṣha for their father, and who are sinless, to be our impellers (*vīhi*) (2). (The gods) have two births, they are true and are the protectors of truth (*ṛtam*) (3). They belong to the Sun-world (*svar*), are masters of yajña, and they have the tongues of Agni (4).<sup>2</sup>

<sup>1</sup> हुवे वो देवीम् अदितिं नमोभिः (1), मृळीकाय वरुणं मित्रम् अग्निम् (2), अभिक्षदाम् अर्यमणं सुशेवं (3), त्रातृन् देवान् संवितारं भगं च (4)

<sup>2</sup> सुज्योतिषः सूर्यं (1), दक्षपितृन् अनागाः त्वे सुमहो वीहि देवान् (2), द्विजन्मानो य ऋतसापः सत्याः (3), स्वर्वन्तो यजता अग्निजिह्वाः (4)

[*dakṣha*: power of discrimination; or Puruṣha; not the Dakṣha Prajāpati of Purāṇās.]

**6.50.3:** O Heaven and Earth which have the hero-force, which are wide and vast (1), grant us a house of refuge for our perfect bliss, O twin deities (2), Create in us the greatness of the Supreme good (*varivah*) (3). O Goddess Dhīṣhaṇā, make our dwelling free from hostile forces (4).<sup>3</sup>

**6.50.4:** May the children of Rudra (1), the shining ones who are unsubdued (3), being invoked, (come) here (to us) who bow down (2). We call the gods, Maruts, for their presence near us in all our difficulties (5), great or small (4).<sup>4</sup>

[*namantām*: they who bow down, (10.51.9);]

**6.50.5:** The two goddesses (*rodasī*) are close to you (1). The worshipper, who wants to be enriched, clings to you, O Pūṣhan (2). O Maruts, may you come here after hearing our call (3). All the beings who are present in your several paths tremble (at the speed of your coming) (4).<sup>5</sup>

[*ṛdhat*: grow in riches, (6.3.2); *abhyardha*: (occurs only once), *ardha* comes from the root *ṛdh*, whose meaning is given above.

The commentator Durga renders '*abhyardhayan*' as '*abhivardhayan*', 'to request the increase in riches'. S, Durga and Yāska agree that this word is connected with *dāna*, gift.

*rodasī*: refers to heaven and earth, when both function as nourishing powers.]

**6.50.6:** O adorer, with a new hymn, worship Indra (2), the hero, who has the joy in the word (1).

The one who is lauded will surely hear our invocation (3).

May Indra voiced by us, bestow on us the great plenitude (4).<sup>6</sup>

<sup>3</sup> उत द्यावापृथिवी क्षत्रम् उरु बृहद् (1), रौदसी शरणं सुषुप्ते (2),

महस्करथो वरिबो यथा नो (3), अस्मे क्षयाय धिषणे अनेहः (4)

<sup>4</sup> आ नो रुद्रस्य सूनवो (1), नमन्ताम् अद्या हुतासो (2), वसवो अधृष्टाः

(3), यदीम् अर्भे महति वा (4), हितासो बाधे मरुतो अह्नाम देवान् (5)

<sup>5</sup> मिम्यक्ष येषु रोदसी नु देवी (1), सिषक्ति पूषा अभ्यर्ध-यज्वा (2),

श्रुत्वा हवं मरुतो यद्ध याथ (3), भूमा रेजन्ते अध्वनि प्रवित्ते (4)

<sup>6</sup> अभि त्यं वीरं गिर्वीणसम् (1), अर्च इन्द्रं ब्रह्मणा जरितः नर्वेन (2),

श्रवदित् हवमुप च स्तवानो (3), रासद् वाजान् उप महो गृणानः (4)

[*girvaṇasam*: one who has joy in the word, (2.6.3);  
*abhi-archa*: worship]

**6.50.7:** O Waters, establish in the human beings the power of protection which is inviolate (1). (Establish) the happiness during both rest and movement among the children and successors (2). You are the most motherly healers (3). You are the mothers to the entire universe (comprising both) stationary and moving elements (4).<sup>7</sup>

[*sham yoh*: happiness during rest and during movement (*yoh*);  
*amṛkte*: inviolate (that which cannot be violated), (4.3.12); that which causes no harm (S); *janitriḥ*: mothers;  
*toka, tanaya*: see (6.1.12)]

**6.50.8:** May the god Savitar, the deliverer (1), the master of sacrifice, one with golden hands, come here (to the worshipper) (2). Like a symbol of the (goddess) Ushas, he, the generous one (3), unveils all desirable things for the giver of sacrifice (4).<sup>8</sup>

[Line 4: same as in (5.80.6);

*datravān*: one who brings all the things to be given.]

**6.50.9:** O Son of strength (1), may you turn the gods in their paths today towards our pilgrim-rite (2). May I always be fit to receive your gifts (3). May we be always in your protection with the strength of heroes (4).<sup>9</sup>

[*ā vavrtyāḥ*: turn in their paths (6.11.1).]

**6.50.10:** On our call may you come swiftly to us (1), with your thinking, O dear Nāsatyās, the wise persons (2). Release us from the great (force of) ignorance, as you did for Atri (3). O leaders, you hew a path for us during the great calamities (or stumbling) (occurring) in battles (4).<sup>10</sup>

<sup>7</sup> ओमानन्मा अपो मानुषीः अमृक्तं धातं (1), तोकाय तनयाय शं योः (2), यूयं हि ष्टा भिषजौ मातृतमा (3), विश्वस्य स्थातुः जगंतो जनित्रीः (4)

<sup>8</sup> आ नो देवः सविता त्रायमाणो (1), हिरण्यपाणिः यजतो जगम्यात् (2), यो दत्रवान् उषसो न प्रतीकं (3), व्यूर्णुते दाशुषे वार्याणि (4)

<sup>9</sup> उत त्वं सूनो सहसो (1), नो अद्या देवान् अस्मिन् अध्वरे बंवृत्याः (2), स्यामहं ते सदमिद् रातौ (3), त्वं स्याम् अग्रे अवसा सुवीरः (4)

<sup>10</sup> उत त्या मे हवमा जगम्यातं (1), नासत्या धीभिः युवमङ्ग विप्रा (2), अत्रिं न महः तमसो अमुमुक्तं (3), तूर्वतं नरा दुरितात् अभीकै (4)

[*tūrvan*: to hew away, (6.15.5), (6.14.3)]

**6.50.11:** O givers of plenty, along with the godheads (2), give us plentiful riches which are luminous (1). O luminous gods of the earth-space, offer gifts (3). You are born of knowledge and (give) effectivity (in work) (4).<sup>11</sup>

O gods, be gracious to us (5).

[*nṛvad*: with the gods (6.1.12, 5.18.5);

*puruṣhoḥ*: giver of manifold plenty, (3.25.2); celebrated by many (S);

*dashasyantaḥ*: offering, making a gift, (5.3.4, 7.5.7);

*āpyam*: effectivity, (1.36.12); alliance (7.15.1)]

**6.50.12:** Be gracious to us, O Vāyu and Viṣṇu (2), and also Rudra and Sarasvati, who are all one in joy and are bounteous (1). May the divine artisans, Rbhus and Vāja, the arrangers of works (3), and (the gods) Parjanya and Vāta nourish us with the impelling forces (4).<sup>12</sup>

[*pipyatām*: nourish (5.71.2); *vidhātā*: ordainers, those who have the authority to order, (4.55.2);

*iṣham*: impelling forces, (5.6.8, 10.140.3);

*mīlḥushaḥ*: bounteous, lavish, (8.102.5), (4.15.5); S renders it only as givers of rain; *sajoṣha*: of one mind (5.4.4), one in joy (4.5.1, 6.3.1)]

**6.50.13:** May the gods Savitar (Creator), Bhaga (the enjoyer and distributor) (1), and the son of waters protect us and fill us (or spread us wide) with the (necessary) gifts (2). May Tvaṣṭā, along with the gods and the Mothers (3), accompanied by the gods of heaven and earth with its oceans (protect us and fill us with gifts) (4).<sup>13</sup>

<sup>11</sup> ते नो रायो द्युमतो वाजवतो दातारो भूत (1). नृवतः पुरुक्षोः (2).

दशस्यन्तो दिव्याः पार्थिवासो (3), गोजाता अप्या (4), मृळतां च देवाः (5)

<sup>12</sup> ते नो रुद्रः सरस्वती सजोषा मीळहुष्मन्तो (1), विष्णुः मृळन्तु वायुः

(2), ऋभुक्षा वाजो दैव्यो विधाता (3), पर्जन्यावाता पिप्यतामिषं नः (4)

<sup>13</sup> उत स्य देवः संविता भगो (1), नो अपां नपात् अवतु दानु पप्रिः (2),

त्वष्टा देवेभिः जनिभिः (3), सजोषा द्यौः देवेभिः पृथिवी संमुद्रैः (4)

**6.50.14:** May Ahirbudhnya, Aja-ekapāt and the Earth with its Oceans hear us (1). The all-gods increase the truth, are called (by human beings), and are praised with mantrās (3). Declared by the seers, may they protect (and increase) us (4).<sup>14</sup>

[*kavishastāḥ*: those (whose activities) are declared by the seers, (3.21.4)]

Ahirbudhnya: name of a seer; Indra who woke up (*budhnya*) the sleeping snake (Ahi); occurs in (6.49.14) also. There are several mantrās where Ahi and Budhnya occur separated. For some more details, see the commentary on (10.92.12) in 'Rig Veda Samhita: Tenth Maṇḍala' (SAKSI, 2007.)

**6.50.15:** Thus my child, belonging to the lineage of Bharadvāja worships the gods with the thoughts and luminous mantrās (1).

(They also worship) the Vasus and the goddesses who are invoked and are inviolate (3), and all the gods who are lauded and become the masters of the yajña (3).<sup>15</sup>

[*adhṛṣṭāḥ*: inviolate, (7.3.8); *gnāḥ*: goddesses, energies, (4.9.4, 2.1.5)]

## 51. All-gods

Riṣi: Rjishvā Bhāradvājaḥ

**6.51.1:** Mitra and Varuṇa

**6.51.2:** Sage knows the secret birth of gods

**6.51.3:** Perfectly born Aditi and others

**6.51.4:** Persons desirous of activity

**6.51.5:** Happiness in abundance

**6.51.6:** Become charioteers of our bodies

**6.51.7:** Effects of actions

**6.51.8:** Obeisance with surrender

**6.51.9:** Wide-vision and discernment

<sup>14</sup> उत नो अहिर्बुध्न्यः शृणोतु (1), अज एकपात् पृथिवी संमुद्रः (2), विश्वे देवा ऋतावृधौ हुवानाः स्तुता मन्त्राः (3), कविशस्ता अंबन्तु (4)

<sup>15</sup> एवा नपातो मम तस्य धीभिः भरद्वाजा अभि अर्चन्ति अकैः (1), ग्रा हुतासो वसवो अधृष्टा (2), विश्वे स्तुतासौ भूता यजत्राः (3)

**6.51.10: Gods lead us across all calamities**

**6.51.11: Widen the planes (or worlds) in us**

**6.51.12: Birth of gods within us**

**6.51.13: Make our paths easy to travel**

**6.51.14: Paṇi and Vṛka**

**6.51.15: Lavish givers**

**6.51.16: Path leading to happiness**

[Metre: Triṣṭup (11, 4), 1-12; Uṣṇik (8/8/12), 13-15; Anuṣṭup (8, 4), 16;]

**6.51.1:** Mitra and Varuṇa are beloved and are inviolate (2);  
their eyes which are vast and great rise up (1).

The face of the truth, resplendent to the vision (3),  
having risen is shining expansively like the gold in heaven (4).<sup>1</sup>

[*ut ā eti*: rise up; *rukma*: gold, (4.10.5)]

**6.51.2:** The (spiritual) Sun, who sees the good and evil acts of  
mortals (3), makes manifest the intentions of the noble one (*arya*)  
(4), the sage who knows the secret births of the gods (2),  
and who knows the three things of knowledge (of these gods) (1).<sup>2</sup>

[*vidathāni*: things of knowledge, (3.14.1); *sanuta*: secret (S);

*sūrah*: the spiritual Sun]

**6.51.3:** I laud the great protectors of truth (1), the perfectly born  
Aditi, Mitra and Varuṇa (2), Aryamaṇa and Bhaga (3). Turning to  
them, I declare the (acts of) the purifiers, the companions who are  
inviolable in their thinkings (4).<sup>3</sup>

[*achchha*: in front; turning to, (6.6.1); *sadhanya*: companions,  
(4.4.14).]

<sup>1</sup> उदु त्यत् चक्षुः महि मित्रयोः आ एति (1), प्रियं वरुणयोः अदब्धम् (2),  
ऋतस्य शुचिं दर्शतम् अनीकं (3), रुक्मो न दिव उदिता व्यद्यौत् (4)

<sup>2</sup> वेद् यः त्रीणि विदधानि (1), एषां देवानां जन्म सनुतः आ च विप्रः (2),  
ऋजु मर्तेषु वृजिना च पश्यन् (3), अभि चष्टे सूरौ अर्य एवान् (4)

<sup>3</sup> स्तुष उ वो मह ऋतस्य गोपान् (1), अदितिं मित्रं वरुणं सुजातान् (2),  
अर्यमणं भगम् (3), अदब्धधीतीन् अच्छा वोचे सधन्यः पावकान् (4)

**6.51.4:** Persons desirous of activity approach Aditi and the Ādityās (4), and the youthful gods, abiding in heaven endowed with warrior-forces (3). They are smiters of the hostiles, masters of existence and inviolate (1). They are great kings and givers of excellent dwellings (2).<sup>4</sup>

[*duvoya*: one who seeks the activities; *devayu*: god-seeking; *suvasana*: excellent dwellings (S).]

**6.51.5:** May the father Heaven, the mother Earth who cannot be harmed (1), the brother Agni and Vasus be gracious to us (2). May all the Ādityās and Aditi who are of one mind (3), distribute to us the happiness and well-being in abundance (4).<sup>5</sup>

[*adhruk*: one who cannot be harmed; S renders it as 'one who does not harm her children'. Why should earth want to harm her own children?]

**6.51.6:** O masters of yajña, deliver us not to the evil-doers of all kinds (2), and also to the tearers (*vṛka*) and the related energies (*vṛkya*) (1). You become the charioteers of our bodies (3). You become the (givers of) the words of discrimination (4).<sup>6</sup>

[*vṛkya*: she-wolf, hostile energies related to tearing; *rīradhata*: deliver, (3.16.5).]

**6.51.7:** May we not experience the effects of sins done by others (1). May we not do those actions for which we may have to undergo suffering (2). O All-gods, you rule over all the dwellings (in the universe) (3); make the hostile forces to harm themselves by their own actions (4).<sup>7</sup>

<sup>4</sup> रिशादंसः सत्पतीन् अदब्धान् (1), महो राज्ञः सुवसनस्य दातृन् (2)  
यूनः सुक्षत्रान् क्षयतो दिवो नृन् (3), आदित्यान् यामि अदितिं दुवोयु (4)

<sup>5</sup> द्यौष्पितः पृथिवि मातः अध्रुक् (1), अग्रैर्भ्रातः वसवो मृळतां नः (2),  
विश्वं आदित्या अदिते सजोषां (3), अस्मभ्यं शर्मं बहुलं वि यन्त (4)

<sup>6</sup> मा नो वृकाय वृक्ये (1), सम् अस्मा अघायते रीरधता यजत्राः (2),  
यूयं हि ह्य रथ्यो नः तनूनां (3), यूयं दक्षस्य वचसो बभूव (4)

<sup>7</sup> मा व एनो अन्यकृतं भुजेम (1), मा तत् कर्म वसवो यत् चयध्वे (2),  
विश्वस्य हि क्षयं विश्वदेवाः (3), स्वयं रिपुः तन्वं रीरिषीष्ट (4)

**6.51.8:** Obeisance to the potent (gods) of whom I become conscious with surrender (1). Prostrations to the gods who support the heaven and earth (2); prostrations to the gods and to the One who is their lord (3); I become conscious of whatever sinful act (I have done) in a spirit of surrender (and expiate for it) (4).<sup>8</sup>

[*ā vivāse*: (I) illumine; become completely conscious of it.]

**6.51.9:** O the great Lords of yajña, I offer adoration (*ā name*) to you, all the gods (4), with the prostrations of surrender (*namobhiḥ*) to you who have wide-vision (3). (You are) the charioteers of truth, are pure in discernment (1). (You) are seated in the dwellings of the truth (*ṛta*) and are inviolate (2).<sup>9</sup>

**6.51.10:** The gods who are supreme in splendour (1), lead us across all calamities (2). Varuṇa, Mitra and Agni are the gods with perfect warrior-force (3). Their thinkings are only on truth and they are kings of all the utterances (*vakma*) of truth (4).<sup>10</sup>

**6.51.11:** May Indra, Earth (1), Pūṣhan, Bhaga, Aditi and the five types of persons (3), increase (or widen) the planes (or worlds) (in us) (2). May they become the perfect leaders and the givers of the perfect peace and well-being and to the perfect protection (*su-avasa*) (4). May they be excellent defenders and be the givers of the protections of the knowledge (5).<sup>11</sup>

[*kṣhāma*: planes (five or seven), each plane corresponds to a world and a principle of consciousness like *anna* (matter), *prāṇa* (life-energy) etc; the common meaning 'earth' as in (6.5.2) is not appropriate since *pṛthivī* is there;

*pañchajana*: five types of persons, see (6.11.4)]

<sup>8</sup> नम इदुग्रं नम आ विवासे (1), नमो दाधार पृथिवीमुत द्याम् (2),  
नमो देवेभ्यो नम ईश एषां (3), कृतं चित् एनो नमसा विवासे (4)

<sup>9</sup> ऋतस्य वो रथ्यः पूतदक्षान् (1), ऋतस्य पस्त्य-सदो अदब्धान् (2), तान्  
आ नमोभिः उरुचक्षसो (3), नृन् विश्वान् व आ नमे महो यजत्राः (4)

<sup>10</sup> ते हि श्रेष्ठवर्चसः (1), त उ नः तिरो विश्वानि दुरिता नयन्ति (2),  
सुक्षत्रासो वरुणो मित्रो अग्निः (3), ऋतधीतयो वक्मराजसत्याः (4)

<sup>11</sup> ते न इन्द्रः पृथिवी (1), क्षामं वर्धन् (2), पूषा भगो अदितिः पञ्च जनाः  
(3), सुशर्माणः स्ववसः सुनीथा भवन्तु नः (4), सुत्रात्रासः सुगोपाः (5)



**6.51.12:** (The seer), the son of Bharadvāja, prays to the gods for the (birth of) the divine planes (and gods) (within himself) (1). The invoker (Agni) comes (to the seer) with the right thinkings (2). The seated yajamāna (3), the seeker of the riches and felicities, bows down (*vavanda*) (5), to the gods who are taking birth (within him) in the sacrifice (4).<sup>12</sup>

[*namshi*: prays, seeks (S);

*miyedha*: yajna, (3.19.1)]

**6.51.13:** Cast away utterly (*apa asya*) far away from us the enemy, the thief, the crooked one who brings calamities (1).

O master of existence, make our path easy to travel (2).<sup>13</sup>

[*durādhye*: *duḥ* + *ādhye*, he who brings calamity, (8.71.7);

*daviṣṭham*: far away (S)]

**6.51.14:** O Soma, these pressing stones (of delight) of ours seek your friendship (1). Slay the devourer Paṇi (2), for he is indeed the Vṛka, (the hostile force) which (covers or tears) (3).<sup>14</sup>

[The pressing stones are the mind and body which release the Soma-delight when the work is done. They clearly seek friendship with Soma.]

**6.51.15:** (O Maruts), you are the lavish givers with Indra as your leader and you are luminous (1). Render our path of journey easy by being with us as protectors (2).<sup>15</sup>

[*abhidyavaḥ*: luminous, (8.75.6), (3.27.1);

*ā amā*: being together with us (S)]

<sup>12</sup> नू सद्भानं दिव्यं नंशि देवा भारद्वाजः (1), सुमतिं याति होता (2),  
आसानेभिः यजमानो (3), मियेधैः देवानां जन्म (4), वसूयुः ववन्द (5)

<sup>13</sup> अप त्यं वृजिनं रिपुं स्तेनम् अग्रे दुराध्यम् दविष्ठम् अस्य (1),  
सत्पते कृधी सुगम् (2)

<sup>14</sup> ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः (1),  
जही न्यत्रिणं पणिं (2), वृको हि षः (3)

<sup>15</sup> यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः (1),  
कर्ता नो अध्वन् आ सुगं गोपा अमा (2)

6.51.16: We have reached the path (1), which leads to happiness (*svastigām*) and which is free of foe (2), (whereby) one overcomes all the haters (3), and wins the felicities (4).<sup>16</sup>

## 52. All-gods

Riṣhi: Ṛjishvā Bhāradvājaḥ

6.52.1: The yajña performer with inflated ego

6.52.2: Maruts punish such persons

6.52.3: Powers of Soma

6.52.4: Protection from dawns, rivers and fathers

6.52.5: Behold the rising Sun

6.52.6: Parjanya, Sarasvati and Oshadhī

6.52.7: All-gods are seated

6.52.8: Devotee with the pouring light and offerings

6.52.9: We, the sons of immortality

6.52.10: Increase the truth

6.52.11: Twaṣṭṛ and Indra rejoice in our offering

6.52.12: Agni worships with knowledge

6.52.13: Agni is master of yajna

6.52.14: Do not utter inappropriate words

6.52.15: Universal life

6.52.16: Word of revelation and the child

6.52.17: All-gods rejoice in knowledge

[Metre: Triṣṭup (11, 4), 1-6,13,15-17; Gāyatrī (8, 3), 7-12; Jagatī (12, 4), 14;]

6.52.1: Destroyed is the performer who does the yajña, thinking he is beyond it (*atī*) (4). May the dwellers on the mountains overwhelm him (3). I do not think such an yajña is worthy of heaven or earth (1). All the associated works (*shamībhiḥ*) are not appropriate for any (proper) yajña (2).<sup>1</sup>

<sup>16</sup> अपि पन्थाम् अगन्महि (1), स्वस्तिगाम् अनेहसम् (2)

येन विश्वाः परि द्विषौ वृणक्ति (3), विन्दते वसुं (4)

<sup>1</sup> न तद् दिवा न पृथिव्यानु मन्ये (1), न यज्ञेन नोत शमीभिः आभिः (2),

उब्जन्तु तं सुम्बः पर्वतासो (3), नि हीयताम् अतियाजस्य यष्टा (4)

[*na nu manye*: I do not agree; S regards '*ati yāja*' as the name of a person. According to S, this mantra states that the ṛishi of this sūkta does not approve of the yajña of Atiyāja. He renders '*yaṣṭa*' as the patron of this yajña and line 4 as 'let this patron be destroyed or degraded';

*parvatāsaḥ*: dwellers on the hills, (5.46.6), (divine powers)]

**6.52.2:** O Maruts, the person who thinks himself as superior to all (1), and who looks down on the mantra-worship done by us (2), may his energies become feeble (3). May the heaven burn out this hater of the Word (4).<sup>2</sup>

**6.52.3:** O dear Soma, why are you called as the protector of mantra (1)? O dear (Soma), why are you called as the protector against hostile attacks against us (2). O dear (Soma), why do you (simply) behold us being placed in bondage (*nidyamānān*) (3). (Cast) your burning missile upon the hater of the mantra (4).<sup>3</sup>

**6.52.4:** May the dawns which are born protect me (1). May the nourishing rivers protect me (2). May the dwellers in the mountains protect me (3). May the ancient fathers who call the gods protect me (4).<sup>4</sup>

**6.52.5:** During all the times, may we be right-minded (1). May we behold the Sun rising up (2). May the master of wealth and of riches (Agni), the carrier (of offerings) to the gods, come here (on our invocation), with the protections and do the necessary actions (3).<sup>5</sup>

[*vasupatiḥ vasūnam*: occurs in (5.4.4); need to render '*vasu*' separately in the 2 places;

<sup>2</sup> अतिं वा यो मरुतो मन्यते (1), नो ब्रह्म वा यः क्रियमाणं निनित्सात् (2), तपूषि तस्मै वृजिनानि सन्तु (3), ब्रह्मद्विषमभि तं शौचतु द्यौः (4)

<sup>3</sup> किमङ्ग त्वा ब्रह्मणः सोम गोपां (1), किमङ्ग त्वाहुः अभिशस्तिपां नः (2), किमङ्ग नः पश्यसि निद्यमानान् (3), ब्रह्मद्विषे तपुषि हेतिमस्य (4)

<sup>4</sup> अर्वन्तु मामुषसो जायमाना (1), अर्वन्तु मा सिन्धवः पिन्वमानाः (2), अर्वन्तु मा पर्वतासो ध्रुवासो (3), अर्वन्तु मा पितरौ देवहूतौ (4)

<sup>5</sup> विश्वदानीं सुमनसः स्याम (1), पश्येम नु सूर्यम् उत् चरन्तम् (2), तथा करद् वसुपतिः वसूनां देवान् ओहानो अवसा अगमिष्ठः (3)

*ohānaḥ*: carrier (of offerings), (7.6.11), (has other meanings also).]

**6.52.6:** Indra comes to us with his protections (swiftly) as one near by (1). May the nourishing Saraswati come here along with the other rivers (2). May Parjanya, and the blissful growths of earth (come here) (3). May Agni who is easily invoked and perfect in expression (come here) like a father (4).<sup>6</sup>

**6.52.7:** O All-gods, may you come here and hear this invocation (1). May you be seated on this *barhi* seat of grass (2).<sup>7</sup>

**6.52.8:** O All-gods (*vishve-devāḥ*), come here to him (2), who worships with the pouring light (or clarity) and offerings (1).<sup>8</sup>  
[*bhūṣhema*: approach with reverence, (3.3.9); *ghṛtasnu*: pouring light, (10.122.6), (3.6.6); dripping the clarity, (5.26.2).]

**6.52.9:** (O Gods), may you hear the Words (lauds) of ours, sons of immortality (1). May you be gracious to us (2).<sup>9</sup>  
[Recall, *amṛtasya putrāḥ* in (10.13.1)]

**6.52.10:** The All-Gods who increase the Truth, who hear the call of invocation at the appropriate times (season, *ṛtu*) (1), may they delight in this offering of milk (of knowledge) made by a friend (*yujya*) (2).<sup>10</sup>

[Also in TS (2.4.14.16)]

**6.52.11:** May the gods, Indra along with the host of Maruts, accompanied by Tvasṭri, Aryaman and Mitra (1), rejoice in this offering and laud of ours (2).<sup>11</sup>  
[*tvaṣṭṛmān*: Tvaṣṭṛ accompanied by (Indra);

<sup>6</sup> इन्द्रो नेदिष्ठम् अवसा अगमिष्ठः (1), सरस्वती सिन्धुभिः पिन्वमाना (2), पर्जन्यो न ओषधीभिः मयोभुः (3), अग्निः सुशंसः सुहवः पितेव (4)

<sup>7</sup> विश्वे देवास आ गंत शृणुता म इमं हवम् (1), एदं बर्हिः निषीदत (2)

<sup>8</sup> यो वो देवा घृतसुना हव्येन प्रतिभूषति (1), तं विश्व उष गच्छथ (2)

<sup>9</sup> उप नः सूनवो गिरं शृण्वन्तु अमृतस्य ये (1), सुमृळीका भवन्तु नः (2)

<sup>10</sup> विश्वे देवा ऋतावृधं ऋतुभिः हवनश्रुतः (1), जुषन्तां युज्यं पर्यः (2)

<sup>11</sup> स्तोत्रमिन्द्रो मरुद्गणः त्वष्टमान् मित्रो अर्यमा (1),

इमा हव्या जुषन्त नः (2)

Note that even though there are anecdotes about the lack of harmony between Indra and Tvaṣṭṛ, here they are asked to come together.]

**6.52.12:** O Agni, worship the various gods in this pilgrim-rite with the manifestations of knowledge (1). The invoker is awake to (the knowledge of) the divine persons (2).<sup>12</sup>

[*vayunā, vayunam* etc., refer to the manifestations of knowledge. Worship can be done only when the necessary knowledge of the deity manifests to the worshipper.]

**6.52.13:** O All-gods, hear my invocation (1). You who are in the midworld are seated in the heaven (2). May you sit on this grass seat and rejoice (4), with Agni, master of yajña, as your tongue (3).<sup>13</sup>

**6.52.14:** O All-gods who are to be worshipped with sacrifice, may you hear (1), (my) thinkings about the two deities, earth and heaven, and the son of waters (Agni) (2). May I not utter any inappropriate words (3). With blissful words, may we rejoice within (4).<sup>14</sup>

[Line 3: I have followed S. The exact meaning of *parichakṣhyāṇi* is not definite. This line 3 could mean, 'may not the hostile forces intervene to place inappropriate words in my mouth'.

*manma*: thinkings]

**6.52.15:** Every day and night, may these gods give (4), the universal life and the impulsions to us (3).

These gods are mighty and aggressive in knowledge (1); they may be born in the earth (*jmā*) or the heaven or in the waters or in the seat of the soul's sessions (2).<sup>15</sup>

<sup>12</sup> इ॒मं नो॑ अ॒ग्ने अ॒ध्व॒रं हो॒तः व॒यु॒न॒शो य॑ज (1), चि॒कि॒त्वा॒न् दै॒व्यं ज॑न॒म् (2)

<sup>13</sup> वि॒श्वे दे॒वाः शृ॒णु॒तेमं ह॒व मे॑ (1), ये अ॒न्तरि॑क्षे य॒ उप॒ द॒वि ष्ठ॑ (2), ये अ॒ग्नि॒जि॒ह्वा उ॒त वा॑ यज॒त्रा (3), आ॒-स॒द्य अ॒स्मिन् ब॒र्हिषि॑ मा॒दय॑ध॒वम् (4)

<sup>14</sup> वि॒श्वे दे॒वा म॑मं शृ॒ण्वन्तु॑ य॒ज्ञि॒या (1), उ॒भे रो॑द॒सी अ॒पां न॑पात् च॒ म॒न्म (2), मा वो॒ वचाँ॑सि प॒रि॒च॒क्ष्या॑णि वोचं॑ (3), सु॒मे॒षु इ॒त् वो॒ अ॒न्त॒मा म॑दे॒म (4)

<sup>15</sup> ये के॒ च ज॒मा म॒हि॒नो अ॒हि॒मा॒या (1), दि॒वो ज॑ज्ञि॒रे अ॒पां स॒ध॒स्थे (2) ते अ॒स्मभ्य॑म् इ॒ष्ये॒ विश्व॑मा॒युः (3), क्ष॑प॒ उ॒स्रा व॑रि॒वस्य॑न्तु दे॒वाः (4)

[*ahimāyā*: aggressive in knowledge, (10.36.4), those who have the power to destroy (S).]

**6.52.16:** May Agni and Parjanya, protect my thoughts (1). May the gods who are ready for our call (*suhavā*) (accept) our perfect laud in this invocation (*have*) (for yajña) (2). One of you generate the Word of revelation (*iḷām*), the other generates the child (3). Establish in us the impulsions for being full of children (or successors) (4).<sup>16</sup>

[*garbha* in line 3: child; the god himself is born in the yajamāna as his child.]

**6.52.17:** When the sacred grass is strewn, and Agni is kindled (1), we illumine him with the great laud accompanied with the obeisance (2). May the all-gods, masters of yajña, rejoice in the offerings (4), and in the knowledge (*vidathe*) given by us today (3).<sup>17</sup>

### 53. Pūṣhan and Paṇi

Riṣi: Bharadvājaḥ Bārhaspatyah

**6.53.1:** The lords of path

**6.53.2:** Practice of discrimination

**6.53.3:** Impel the trafficker Paṇi to give

**6.53.4:** Distinguish the paths

**6.53.5:** Smite the heart of Paṇi

**6.53.6:** Make our delights become Paṇi's desire

**6.53.7:** Write the line on the heart

**6.53.8:** Your goal that impels the word to rise

**6.53.9:** You perfect our thought-vision

**6.53.10:** The thought that wins knowledge and life-energy

[Metre: Gāyatrī (8, 3), 1-7,9-10; Anuṣṭup (8, 4), 8;]

[Pūṣhan is one of the Ādityās. He nourishes both the yajamāna and the Earth. Though the home of all the Gods is high above (*ūrdhvam*)

<sup>16</sup> अग्नी-पर्जन्यौ अवतं धियं मे (1), अस्मिन् हवें सुहवा सुष्टुतिं नः (2),  
इळामन्यो जनयद् गर्भमन्यः (3), प्रजावतीः इष आ धत्तमस्मे (4)

<sup>17</sup> स्तीर्णे बर्हिषि समिधाने अग्रौ (1), सूक्तेन महा नमसा विवासे (2),  
अस्मिन् नो अद्य विदथे (3), यजत्रा विश्वे देवा हविषि मादयध्वम् (4)

*āyatanam*), yet their main station or field of action differs. Thus the abode of Indra, Lord of the Divine Mind, is the Mind Station, *Svar*. Agni is stationed on Earth. The Maruts belong to the mid-region, the Life-world. Similarly the other Gods preside over their respective places and carry on their activities. Pūṣhan belongs to the third station; still his station is taken as the Earth because he is the lord of mother Earth. He supports and nourishes her. By nourishing the earth, he himself becomes nourished. Nourished thus, Pūṣhan showers the bounty of Indra and becomes his brother (6.55.5). Ultimately he becomes the brother of Earth and the space (divided into quarters), (6.58.4). By nourishing earth, he makes it ready for the manifestation of Uṣha, the Dawn of higher consciousness. And when the Ashvins espouse Uṣha, he adopts these health-givers who effect increasing nourishment as parents (10.85.14).

Even after the slaying of Vṛtra, the demons or Paṇis obstruct the path of the sacrificer, steal or cover the knowledge (cows); other enemies of the Gods harass the devotee in his upward course, directly or indirectly, by robbing him of his wealth-Rays, veiling the path, showing wrong directions etc. It is here that the work of Pūṣhan is specially seen. The traffickings of the *Paṇi* and the like do not affect God Pūṣhan. He is the lord of the Paths (*pathaspati*). He does not lose the ray-cows. Pūṣhan aids in the effort of the sacrificer to reach the sun-world, even while living (10.17.4). In (6.53.3), (6.53.6), he is prayed to soften the hearts of misers and goad the hearts of greedy.

Pūṣhan nourishes the sacrificer as well as the Earth. He is the progeny of Āditya who showers the wealth of knowledge, light, strength; elder to Uṣha, he protects the Earth; brother of Indra, master of the route of the sacrificer, he guards the path, searches out the sacrificer, urges his effort.]

**6.53.1:** We yoke Pūṣhan (3), the lord of the path, as if (he is a chariot) (1), for winning the plenitude, and the Thought (2).<sup>1</sup>

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<sup>1</sup> व॒यमु॑ त्वा पथस्पते॑ रथं॒ न (1), वा॒जसा॑तये धि॒ये (2), पू॒षन् अ॒युज्महि॑ (3)

**6.53.2:** Lead us to the heavenly riches and the strength of a hero (1), and (make us) intent on the (practice of) discrimination (2). Lead us to the master of house with beautiful things (3).<sup>2</sup>

[*naryam vasu*: heavenly riches.]

**6.53.3:** O shining Pūṣhan, impel the Paṇi to give (2), even him who gives not (1). Soften the mind even of the Paṇi (3).<sup>3</sup>

[Here is the mention that the hostile forces like Paṇi (associated with hoarding), may voluntarily develop in themselves the godly virtues such as giving.]

**6.53.4:** Distinguish the paths that lead to the winning of the plenitude (1); slay the aggressors (2). Let our thoughts be perfected (3).<sup>4</sup>

**6.53.5:** O seer, smite the heart of the Paṇis with the goad (1); so make them subject to us (2).<sup>5</sup>

[*randhaya*: (make them) subservient, (10.87.8);

*āraya*: goad;]

**6.53.6:** O Pūṣhan, smite them with your goad (1); may our delight become the desire in the heart of Paṇi (2); so make them subject to us (3).<sup>6</sup>

[This verse and several subsequent ones indicate that the adversaries, Paṇis, the traffickers, may voluntarily give up their store of wealth.]

**6.53.7:** O seer, on the heart of the (trafficker) Paṇi (2), write your line and make (the heart) soft (1). Make the Paṇi subject to us (3).<sup>7</sup>

<sup>2</sup> अ॒भि नो॒ नर्य॑ वसुं वी॒रं (1), प्रय॑तदक्षिणम् (2), वा॒मं गु॒हप॑तिं नय (3)

<sup>3</sup> अदि॑त् सन्तं चि॒त् (1), आघृ॑णे पू॒षन् दाना॑य चोदय (2),  
प॒णेः चि॒त् वि म्र॑दा म॒नः (3)

<sup>4</sup> वि प॒थो वाज॑सातये चि॒नुहि (1), वि मृ॒धौ ज॑हि (2),  
साध॑न्ताम् उग्र नो धि॒र्यः (3)

<sup>5</sup> परि॑ तृन्धि प॒णीना॑म् आर॑या हृद॒या क॑वे (1), अथै॑म् अ॒स्मभ्य॑ रन्धय (2)

<sup>6</sup> वि पू॒षन् आर॑या तुद प॒णेः (1), ई॒च्छ हृ॒दि प्रि॒यम् (2),  
अथै॑म् अ॒स्मभ्य॑ रन्धय (3)

<sup>7</sup> आ रि॑ख कि॒किरा॑ कृ॒णु (1), प॒णीनां॑ हृद॒या क॑वे (2),  
अथै॑म् अ॒स्मभ्य॑ रन्धय (3)



[*kikih*: soft; *ā rikha*: write;

Pūṣhan makes the heart of the Paṇi to become soft.

Note the word, '*rikha*' 'to write' is same as *likha* in current usage with the usual interchange of *ra* and *la*.]

6.53.8: You bear your goad that impels the Word to rise, O shining seer, O Pūṣhan (1). With that, write your line on the hearts of all (2). Make them soft (*kikih*) (towards us) (3).<sup>8</sup>

[*samasya*: all]

6.53.9: With your goad which leads the ray-cows (1), and which perfects the herds (of thought-vision), O resplendent person (2), with that, we seek the happiness from you (3).<sup>9</sup>

[*sāadhanam*: accomplish aim, make perfect, (3.1.17, 3.5.3)

*pashu*: herds of thought-vision;

*aṣṭra*: goad; *opasha*: baton for leading, (10.85.8);]

6.53.10: Create for us the thought that wins the ray-cow (1), that (wins) the horse, that wins the plenitude of the wealth (2). Do the acts appropriate for the gods (*nṛvat*) for your advent here (3).<sup>10</sup>

## 54. Pūṣhan

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.54.1: Lead us to one who instructs us

6.54.2: Homes with knowledge

6.54.3: Wheel never stuck in its movement

6.54.4: Supreme riches

6.54.5: Pūṣhan protects our ray-cows and life energy

6.54.6: Guard the singer

6.54.7: Loss of knowledge

<sup>8</sup> यां पूषन् ब्रह्मचोदनीम् आरां बिभर्षि आघृणे (1),  
तया समस्य हृदयमा रिख (2), किकिः आ कृणु (3)

<sup>9</sup> या ते अष्टा गोओपशा (1), आघृणे पशुसार्धनी (2),  
तस्यास्ते सुप्तम् ईमहे (3)

<sup>10</sup> उत्त नो गोषणिं धियम् (1), अश्वसां बाजसामुत (2),  
नृवत् कृणुहि वीतर्ये (3)

**6.54.8: Inspired knowledge****6.54.9: Your law of working****6.54.10: Recover what is lost****[Metre: Gāyatrī (8, 3)]**

**6.54.1:** O Pūṣhan, lead us to a person who knows (1), who may instruct us by the revealing light (of wisdom) (2). He may even say, this is so (3).<sup>1</sup>

[*añjasa*: by the revealing light, (10.16.3);

Line 3: He may clarify certain issues with certainty.]

**6.54.2:** Instructed by Pūṣhan, may we go to the homes (where the stolen ray cows are secreted) (1).

May he say that certainly they are these (ray-cows) (2).<sup>2</sup>

[Pūṣhan leads us by knowledge, forcefully teaching us saying, 'thus it is and thus', so that we learn from him of the homes to which we travel.]

**6.54.3:** The wheel of the chariot of Pūṣhan comes not to harm (1), the sheath (*kosha*) (of the wheel) is never stuck (in the ground) (2), nor is their any trouble or suffering in its movement (3).<sup>3</sup>

[*pavi*: movement; it is related to *pavate*, to stream]

**6.54.4:** The person who worships Pūṣhan by offerings is not harmed (*na mṛśhyate*) (1).

He obtains the supreme (*prathama*) riches (2).<sup>4</sup>

**6.54.5:** May Pūṣhan come to (guard) our Ray-cows (1); may Pūṣhan protect our war-steeds (2); may Pūṣhan give us the plenitude (3).<sup>5</sup>

<sup>1</sup> सं पूषन् बिदुषा नय (1), यो अञ्जसा अनुशासति (2),

य एवेदम् इति ब्रवत् (3)

<sup>2</sup> समु पूष्णा गमेमहि यो गृहान् अभिशासति (1), इम एवेति च ब्रवत् (2)

<sup>3</sup> पूष्णः चक्रं न रिष्यति (1), न कोशो अब पद्यते (2),

नो अस्य व्यथते पविः (3)

<sup>4</sup> यो अस्मै हविषा अविधत् न तं पूषापि मृष्यते (1),

प्रथमो विन्दते वसु (2)

<sup>5</sup> पूषा गा अन्वेतु नः (1), पूषा रक्षतु अर्वतः (2), पूषा वाजं सनोतु नः (3)

6.54.6: O Pūṣhan, follow (and guard) the ray-cows of the yajamāna who offers the pressed Soma (1).

(May he also guard) us, the singers (2).<sup>6</sup>

[*anu pra gā ihi*: follow (for guarding)]

6.54.7: O Pūṣhan, let not our (ray-cows) perish; let them not be injured (1); let them not be hurt by falling into a well (2).

Thus come, along with the unharmed (ray-cows) (3).<sup>7</sup>

[Line 2: Knowledge becomes lost when it goes to an inaccessible place. *kevaṭe* means both 'well' and 'an inaccessible place'.]

6.54.8: We seek the riches from the master (3).

Pūṣhan makes us listen to the inspired knowledge (1).

He is missioned to have the knowledge to prevent the loss (2).<sup>8</sup>

[*iryah*: one who is missioned, (7.13.3)]

6.54.9: O Pūṣhan, how can we come to harm by being within your law of working (*vrata*) (1)? We are at this time your adorers (2).<sup>9</sup>

6.54.10: May Pūṣhan put forth his right hand (over us) in front (1).

May he drive back to us that which we have lost (2).<sup>10</sup>

[*dakṣhiṇam hastam*: right hand; the activities done with discrimination (*dakṣhiṇam*).]

<sup>6</sup> पूषन्ननु प्र गा ईहि यजमानस्य सुन्वतः (1), अस्माकं स्तुवताम् उत (2)

<sup>7</sup> मार्किः नेशत् मार्कीं रिषन् (1), मार्कीं सं शारि केवटे (2),

अथ अरिष्टाभिः आ गहि (3)

<sup>8</sup> शृण्वन्तं पूषणं वयम् (1), इर्यम् अनष्टवेदसम् (2), ईशानं राय ईमहे (3)

<sup>9</sup> पूषन् तव व्रते वयं न रिष्येम कदा चन (1), स्तोतारस्त इह स्मसि (2)

<sup>10</sup> परि पूषा परस्तात् हस्तं दधातु दक्षिणम् (1), पुनः नो नष्टम् आजन्तु (2)

## 55. Pūṣhan

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.55.1: Journey to the Truth

6.55.2: Master of great achievements

6.55.3: Unborn life-energy

6.55.4: Uṣha, sister of Pūṣhan

6.55.5: Brother of Indra

6.55.6: Benefactor of human beings

[Metre: Gāyatrī (8, 3)]

6.55.1: O one luminous on all sides, O son of creator, come here and be together with us (1).

Become for us the charioteer of the journey to the truth (2).<sup>1</sup>

[*āghr̥ṇe*: one luminous on all sides (1.23.13); common epithet for Pūṣhan; *vimucha*: Prajāpati, the creator of all beings, (S).]

6.55.2: We seek the riches from our friend, (Pūṣhan) (3), the chief of charioteers, one with braided hair (1), the master of great achievements (2).<sup>2</sup>

6.55.3: The luminous one is a stream of riches, and is a lavish heap of its substance (1). He is the unborn one with life-energy (2).

He is the friend of the illumined thinkers (3).<sup>3</sup>

[*rāshi*: heap; *vasu*: substance; The epithet *ajāshva* in line 2 occurs in 5 mantrās of RV and all refers to Pūṣhan.]

6.55.4: We laud now the master of plenitude (2), the unborn one with the life-energy (1). He is the lover of his sister (*svasuḥ*) (3).<sup>4</sup>

[*ajāshva*, occurs 5 times in RV and all of them refer to Pūṣhan.

Dawn (*uṣha*) is the sister of Pūṣhan]

<sup>1</sup> एहि वां विमुचो नपात् आघृणे सं संचावहै (1), रथीःऋतस्य नो भव (2)

<sup>2</sup> रथीतमं कपर्दिनम् (1), ईशानं राधसो महः (2), रायः सखायम् ईमहे (3)

<sup>3</sup> रायो धारास्य आघृणे वसो राशिः (1), अजाश्व (2),

धीवतो धीवतः सखा (3)

<sup>4</sup> पूषणं नु अजाश्वम् (1), उप स्तोषाम वाजिनम् (2),

स्वसुः यो जार उच्यते (3)

**6.55.5:** I speak to him (Pūṣhan) who supports (or understands) the mother (Night) (1). May the lover of the sister hear us (2). The brother of Indra is my friend (3).<sup>5</sup>

[*dadhiṣhum*: one who understands; husband (S);

*didhishvaḥ*: understanding, (1.71.3), supporting;]

**6.55.6:** The benefactor of men (2), the god Pūṣhan is brought here (3), carried in a car harnessed to the unborn powers (1).<sup>6</sup>

## 56. Pūṣhan

**Riṣhi:** Bharadvājaḥ Bārhaspatyaḥ

**6.56.1:** He is called by Karambha offering

**6.56.2:** Indra works with Pūṣhan

**6.56.3:** Pūṣhan, the charioteer, and the Sun

**6.56.4:** Perfect us

**6.56.5:** Inspired knowledge known far

**6.56.6:** All-forming labour, today and tomorrow

[Metre: Gāyatrī (8, 3), 1-5; Anuṣṭup (8, 4), 6;]

**6.56.1:** Pūṣhan is called by the (offering of) *karambha* (1).

No other god is called in that way (2).<sup>1</sup>

[*karambha*: In the rite it is a dish prepared out of *ghṛta* (ghee) and flour (*yavaśa*). The two constituents denote clarity of thought and strength.]

**6.56.2:** Indra, the master of beings (*satpati*) kills the Vṛtrās (2), yoked to his friend (Pūṣhan) the supreme charioteer (1).<sup>2</sup>

**6.56.3:** He, the strong one (*paruṣhe*) with knowledge (*gavi*) (1), the supreme charioteer impels (*ni-airayat*) (3), the golden wheel of the Sun (*sūrah*) (2).<sup>3</sup>

<sup>5</sup> मातुः दिधिषुम् अ॒ब्र॒वं (1), स्व॒सुः जा॒रः शृ॒णोतु नः (2),  
भ्रा॒तेन्द्र॒स्य स॒खा म॒म (3)

<sup>6</sup> आ॒जासः पू॒षणं॑ रथे॑ नि॒शु॒म्भाः ते (1), ज॒न॒श्रिय॑म् (2),  
दे॒वं ब॒हन्तु॑ बि॒भ्रतः॑ (3)

<sup>1</sup> य ए॒नम् आ॒दिदे॑शति॒ कर॑म्भात् इति॑ पू॒षण॑म् (1), न ते॒न दे॒व आ॒दिशे॑ (2)

<sup>2</sup> उ॒त घा॒ स र॒थीत॑मः स॒ख्या स॒त्पतिः॑ यु॒जा (1), इन्द्रो॑ वृ॒त्राणि॑ जिघ्र॒ते (2)

<sup>3</sup> उ॒तादः॑ प॒रुषे॑ गवि॒ (1), सू॒रः च॒क्रं हि॒र॒ण्यय॑म् (2), नि ए॒रयद् र॒थीत॑मः (3)

[*paruṣha*: strong, (5.27.5)]

**6.56.4:** O one lauded by many, strong one (*dasra*), one with excellent knowledge, we call you (1). We meditate on you (2); perfect us (3).<sup>4</sup>

[*sādha*: make perfect, (3.5.11, 4.3.8); accomplish, (3.1.23);

Line 2 (alt.): 'Achieve that which is in your thoughts (*manma*).'

This is based on the second meaning of '*sādh*']

**6.56.5:** Satisfy this group (of persons) (*gaṇam*) (2), who are searching for the ray cows for recovering them (1). O Pūṣhan, your inspired knowledge (*shruta*) is known far (3).<sup>5</sup>

[*sīśhadhaḥ*: satisfy; *sātaye*: for the conquest, recovery; *gaveṣhaṇam*: *go-eṣhaṇam*: searching for the ray-cows;]

**6.56.6:** We seek from you our well-being (1), remoteness from evil and proximity to the riches (felicities) (2), in the all-forming labour today, in the all-forming labour tomorrow (3).<sup>6</sup>

[*sarvatāta*: all-forming labour, (4.15.18), (6.2.2);

The happy state of the soul that he gives removes from it all sin and evil. The building of the whole godhead in our universal being needs continuous effort, day after day.]

## 57. Indra and Pūṣhan

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.57.1:** Friendship

**6.57.2:** Soma and the clarity

**6.57.3:** The bearers of the two powers

**6.57.4:** Waters brought down

**6.57.5:** For right thinking, cling to Indra

**6.57.6:** We draw Pūṣhan to us

[Metre: Gāyatrī (8, 3)]

<sup>4</sup> यदद्य त्वा पुरुषुतु ब्रवाम दस्य मन्तुमः (1), तत् सु नो मन्म (2), साधय (3)

<sup>5</sup> इमं च नो गवेषणं सातये (1), सीषधो गणम् (2),

आरात् पूषन्सि श्रुतः (3)

<sup>6</sup> आ तै स्वस्तिम् ईमह (1), आरे अघाम् उपावसुम् (2),

अया च सर्वतातये श्वः च सर्वतातये (3)

6.57.1: For the gain of the plenitude we call you (2), O Indra and Pūṣhan, for your friendship, for our well-being and bliss (1).<sup>1</sup>

6.57.2: One (of you) approaches to drink the pressed Soma-delight (which is released) in our bodies (ladles, *chamvaḥ*) (1); the other desires the strength and clarity (*karambha*) (2).<sup>2</sup>

[Indra desires Soma; Pūṣhan, the *karambha*]

6.57.3: The unborn powers are the bearers of the one (Pūṣhan) (1); the two-shining (powers), well supported, (bear) the other (Indra) (2), and with them they destroy the foes (3).<sup>3</sup>

[*aja*: unborn powers; goat (S)]

6.57.4: When Indra, the supreme showerer (of gifts), brings down the flowing mighty waters (1),

Pūṣhan is by his side as his companion (2).<sup>4</sup>

[*ritaḥ*: flowing (S), (occurs once).]

6.57.5: We swiftly come and cling to Indra (3), and to Pūṣhan for our right thinking (1), just as we cling to the branches of a tree (2).<sup>5</sup>

6.57.6: We draw to us Pūṣhan (1), and Indra for our great happiness and welfare (3), just as a charioteer (pulls) the reins (2).<sup>6</sup>

## 58. Pūṣhan

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.58.1: Master of sacrifice

6.58.2: Oversees all worlds

6.58.3: Golden ships of Pūṣhan

6.58.4: Lord of revelation

[Metre: Triṣṭup (11, 4), 1, 3-4; Jagatī (12, 4), 2]

<sup>1</sup> इन्द्रा नु पूषणा वयं सख्याय स्वस्तये (1), हुवेम वाजसातये (2)

<sup>2</sup> सोममन्य उपासदत् पातवे चम्बोः सुतम् (1), कर्मभम् अन्य ईच्छति (2)

<sup>3</sup> अजा अन्यस्य बह्व्यो (1), हरी अन्यस्य संभृता (2),

ताभ्यां वृत्राणि जिघ्रते (3)

<sup>4</sup> यदिन्द्रो अनयद् रितो महीः अपो वृषन्तमः (1), तत्र पूषाम्बत् सचा (2)

<sup>5</sup> तां पूष्णः सुमतिं वयं (1), वृक्षस्य प्र वयामिव (2),

इन्द्रस्य चा रभामहे (3)

<sup>6</sup> उत् पूष्णं युवामहे (1), अभीशून् इव सारथिः (2), मह्या इन्द्रं स्वस्तये (3)

**6.58.1:** O Pūṣhan, one of your forms, is resplendent; the other is that of the master of sacrifice (1). The divergent forms of yours in the day, are like that of heaven (2). O master of self-law, you protect all with your powers (*māyā*) (3). O Pūṣhan, may your gifts to us be blissful and bestow good (4).<sup>1</sup>

[*vishvarūpa*: different forms]

**6.58.2:** His steeds are the unborn life-energies; he is the protector of ray-cows and the plenitude is his abode (1). Impelling the thoughts (of all human beings towards the soul), he is established to oversee all the worlds (2). Pūṣhan, with his loosened goad (*aṣṭram*), sweeps all the worlds (and removes the hostiles) (3). Travelling over all the worlds, you bring together all beings in vision (4).<sup>2</sup>

[*īyate*: (you) travel, (4.7.8)]

**6.58.3:** O Pūṣhan, your golden ships move in the oceans of the midworld within us (1). With them, your duties as the messenger of Sun are done (2). Those who desire the inspired knowledge have their desires satisfied (3).<sup>3</sup>

**6.58.4:** Pūṣhan is the close kin to heaven and earth (1). He is the lord of revelation (Iḷa), the opulent one with potent splendour (2). The gods gave him (Pūṣhan) to Sūryā (3). He is mighty, is true in movement and accomplishes everything by (mere) desire (4).<sup>4</sup>

[*dasma varchāḥ*: one with potent splendour, (6.13.2);

*sūryā*: the daughter of Sun, detailed in (10.85)

*su-ancham*: true in movement, (7.10.3), (4.6.9);]

<sup>1</sup> शुक्रं ते अ॒न्यद् यज॑तं ते अ॒न्यद् (1), वि॒षु॒रूपे॑ अ॒ह॒नी द्यौः इ॒व अ॒सि (2),

वि॒श्व॒ा हि मा॒या अ॒व॒सि स्व॒धावो॑ (3), भ॒द्रा ते॑ पू॒षन्नि॒ह रा॒तिर॑स्तु (4)

<sup>2</sup> अ॒जाश्वः॑ प॒शुपा॑ वाज॒पस्त्यो॑ (1), धि॒यंजि॒न्वो भु॒वने॑ वि॒श्वे अ॒र्पितः॑ (2),

अ॒ष्ट्रां पू॒षा शि॒थिरा॑म् उ॒द्वरी॑वृजत् (3), संच॒क्षाणो॑ भु॒वना॑ दे॒व ई॒यते॑ (4)

<sup>3</sup> या॒स्तै पू॒षन् नावो॑ अ॒न्तः संमु॒द्रे हि॒र॒ण्ययीः॑ अ॒न्तरि॑क्षे च॒रन्ति॑ (1),

ताभिः॑ या॒सि दू॒त्यां सू॒र्यस्य॑ (2), का॒मेन॑ कृ॒त श्र॒व इ॒च्छमा॑नः (3)

<sup>4</sup> पू॒षा सु॒बन्धुः॑ दि॒व आ पृ॒थि॒व्या (1), इ॒ळस्प॑तिः म॒घवा॑ द॒स्मव॑र्चाः (2),

यं दे॒वासो॑ अ॒द॒दुः सू॒र्यायै॑ (3), का॒मेन॑ कृ॒तं त॒वसं॑ स्व॒ञ्च॒म् (4)



## 59. Indra and Agni

Riṣi: Bharadvājaḥ Bārhaspatyah

6.59.1: Some Ancient Fathers who are enemies of gods

6.59.2: Your mother is earth

6.59.3: Gods for our protection

6.59.4: One uttering inappropriate words

6.59.5: Who can know of your greatness

6.59.6: Dawn without feet comes earlier

6.59.7: Our battles have a good reason

6.59.8: May not evil-powers consume us

6.59.9: Celestial and terrestrial treasures

6.59.10: Come to accept our words

[Metre: Bṛhatī (9, 4), 1-6; Anuṣṭup (8, 4), 7-10;]

6.59.1: Along with the release of Soma, we shall speak of (1), the heroic deeds done by you (2). You have slain those fathers who are the enemies of the gods (3), and you are living, O Indra and Agni (4).<sup>1</sup>

[Here is mentioned that some of the ancient fathers (*pitarah*) became the enemies of the ideals of gods. Recall that Veda speaks of beings who were formerly gods, but have now become enemies of those ideals.]

6.59.2: True indeed are your great achievements (1), they are admirable, O Indra and Agni (2). Your father equals you (in powers) (3); you are twins (4), having a mother (earth) who is everywhere (widespread) (5).<sup>2</sup>

[*paniṣṭha*: admirable, (3.1.13)]

6.59.3: When the Soma is offered, you are together in the same abode (1), like the swift horses in the pasture (2). We invoke the gods with the Vajra (4), here for our protection, O Indra and Agni (3).<sup>3</sup>

<sup>1</sup> प्र नु वौचा सुतेषु वां (1), वीर्या यानि चक्रथुः (2),

हतासौ वां पितरौ देवशत्रव (3), इन्द्राग्नी जीवथो युवम् (4)

<sup>2</sup> बद् इत्था महिमा वाम् (1), इन्द्राग्नी पनिष्ठ आ (2),

समानो वां जनिता (3), भ्रातरा युवं यमौ (4), इहेह-मातरा (5)

<sup>3</sup> ओकिवांसां सुते सचाँ (1), अश्वा सप्ती इवादने (2),

इन्द्रा नु अग्नी अवसा इह (3), वज्रिणा वयं देवा हवामहे (4)

[*oki*: dwelling]

**6.59.4:** O Increasers of truth who are lauded (2), you gods do not accept (or eat) (5), the Soma, O Indra and Agni (1), when it is offered by a person who utters inappropriate words (or lack of respect) (*joṣhavākam*) to you (3). Great lauds (or proclamation of greatness) are offered to you (4).<sup>4</sup>

[*pajrahoṣhiṇa*: meaning in line (4); (occurs only once); S regards *hoṣhiṇa* as *goṣha* or proclamation; *pajra* refers to the Angirasa seers in many places.]

**6.59.5:** O Indra and Agni, which mortal can become conscious of (the vastness of) your joint actions (1), when he sees one of you in the common car drawn by horses tending all ways (2)?<sup>5</sup>

**6.59.6:** O Indra and Agni, this (goddess dawn) without any feet comes earlier than those (beings) with feet (who are sleeping) (1). She moves about making the people active and makes them utter the sounds with their tongues (2). She traverses thirty steps (before becoming visible) (3).<sup>6</sup>

[Line 3: The reference is to the thirty units of time elapsing between the onset of dawn and the appearance of the solar orb.

*shiro hitvī*: making the head active;]

**6.59.7:** O Indra and Agni, men eagerly stretch their bows with their arms (eager for battle) (1); we seek the ray-cows (3), may you not desert us (in the battle) (2).<sup>7</sup>

[*gaviṣṭiṣhu*: *go-iṣṭiṣhu* in the search for the herds of light, (5.63.5), (1.36.8)]

<sup>4</sup> य इन्द्राग्नी सुतेषु (1), वां स्तवत् तेषु ऋतावृधा (2),  
जोषवाकं वदतः (3), पञ्चहोषिणा (4), न देवा भसयः चन (5)

<sup>5</sup> इन्द्राग्नी को अस्य वां देवौ मर्तः चिकेतति (1),  
विषूचो अश्वान् युयुजान ईयत एकः समान आ रथे (2)

<sup>6</sup> इन्द्राग्नी अपात् इयं पूर्वागात् पद्वतीभ्यः (1),  
हित्वी शिरौ जिह्वया वावदत् चरत् (2), त्रिंशत् पदा न्यक्रमीत् (3)

<sup>7</sup> इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः (1),  
मा नो अस्मिन् महाधने परा वर्त्त (2), गविष्टिषु (3)

Basic idea: Men usually are eager for fights, without any good reason. But we are fighting for the recovery of knowledge (ray-cows);

*mā-parā-varktam*: not desert us (S).]

**6.59.8:** May not the evil-beings, hostiles and non-givers (2), consume us, O Indra and Agni (1). Drive away my foes (3); take them away from (sight of) the sun (4).<sup>8</sup>

**6.59.9:** Indra and Agni, you have both celestial and terrestrial treasures (1). Bring for us here the riches (2), which nourish the universal life (3).<sup>9</sup>

**6.59.10:** O Indra and Agni, you carry the utterances (1); you hear our call by the affirming lauds (*stoma*) (2). May you come here (to accept) all the words (mantrās) (3), and to drink the Soma-delight (4).<sup>10</sup>

## 60. Indra and Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.60.1:** Devotee can destroy the foe

**6.60.2:** You unite us with the waters

**6.60.3:** Our achievements based on limited knowledge

**6.60.4:** Their deeds of old

**6.60.5:** They make us happy

**6.60.6:** Lords of existence

**6.60.7:** The affirming lauds (*stoma*)

**6.60.8:** Desire to see the steeds

**6.60.9:** Drink the Soma-delight

**6.60.10:** Agni and forests

**6.60.11:** Mortal illumines Indra by aspiration

<sup>8</sup> इन्द्राग्नी तपन्ति (1), मा अघा अर्यो अरातयः (2),

अप द्वेषांसि आ कृतं (3), युयुतं सूर्यादधि (4)

<sup>9</sup> इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा (1),

आ न इह प्र यच्छतं रयिं (2), विश्वायुः पोषसम् (3)

<sup>10</sup> इन्द्राग्नी उक्थवाहसा (1), स्तोमैभिः हवनश्रुता (2),

विश्वाभिः गीर्भिः आ गतम् (3), अस्य सोमस्य पीतये (4)

**6.60.12: Carts filled with plenitude**

**6.60.13: Achievements which create bliss**

**6.60.14: We call gods for friendship and happiness**

**6.60.15: Manifest your powers**

[Metre: *Trishṭup* (11, 4), 1-3, 13; *Gāyatrī* (8, 3), 4-12;

*Br̥hatī* (9, 4), 14; *Anuṣṭup* (8, 4), 15;]

**6.60.1:** When the devotee serves Indra and Agni, O enduring (powers) (2), he easily destroys the *Vṛtra*-foe and gains the plenitude (1). Ruling over an abundance of riches (3), they (Indra and Agni) who are most-strong, seek the plenitude with their strength (4).<sup>1</sup>

[Line 4: The powers of Indra and Agni manifested in the individual seek the plenitude.

*sahurī*: enduring (powers), (10.83.6, 10.84.5) (S)]

**6.60.2:** O Indra and Agni, certainly you have battled for (the recovery of) the ray-cows (1), the waters, the sun-world (*sva*), the dawns that were covered (or carried away) (2). O (Indra and Agni) with the team of steeds, you unite us to the Ray-cows, waters (4), directions, Sun-world (*sva*) and the brilliant dawns (3).<sup>2</sup>

[*ūl̥hāh*: (those) stolen (by hostiles) (S) (occurs only once).]

**6.60.3:** O Indra and Agni, come close to us and (accept) our prostrations of surrender (2), with your strengths which destroy the foes, O *Vṛtra*-killers (1). May our achievements based on limited knowledge become supreme (3).<sup>3</sup>

[*akavā*: with limited knowledge (5.58.5); recall *kavi*, means a seer, one with supreme knowledge. S renders *akavebhiḥ* as unblameable. *rādhobhiḥ*: achievements (irregular noun-ending according to Pāṇini grammar).]

<sup>1</sup> श्रथद् वृत्रमुत संनोति वाजम् (1), इन्द्रा यो अग्नी सहुरी सपर्यात् (2), इरज्यन्ता वसव्यस्य भूरेः (3), सहस्तमा सहसा वाजयन्ता (4)

<sup>2</sup> ता यौधिष्ठमि गा इन्द्र (1), नूनमपः स्वः उषसौ अग्र ऊळ्हाः (2), दिशः स्वः उषसं इन्द्र चित्रा (3), अपो गा अग्रे युवसे नियुत्वान् (4)

<sup>3</sup> आ वृत्रहणा वृत्रहभिः शुष्मैः (1), इन्द्र यातं नमोभिः अग्रे अर्वाक् (2), युवं राधोभिः अकवेभिः इन्द्रा अग्रे अस्मे भवतम् उत्तमेभिः (3)

**6.60.4:** I invoke those two, whose deeds of old have been celebrated in full (1). O Indra and Agni, may we be not harmed (2).<sup>4</sup>

**6.60.5:** We invoke Indra and Agni (2), who are fierce and are the slayers of enemies (1). As such, may they make us happy (3).<sup>5</sup>

[Line 3 is same as in (1.17.1);

*idr̥she*: by reason of our seeking of this kind, (1.17.1) (KS).]

**6.60.6:** The lords of beings kill the Vṛtrās and kill the *dāsa* and *ārya* foes (1). They kill all the haters (of gods) (2).<sup>6</sup>

**6.60.7:** O Indra and Agni, these affirming lauds (*stoma*) glorify you both (1). May you come and drink the bliss-giving Soma (2).<sup>7</sup>

[*shambhu*: bliss-giving, (1.65.3)]

**6.60.8:** O leaders, there are donors with many longings who desire (to see) the team of steeds (1).

O Indra and Agni, may you come here with them (2).<sup>8</sup>

[The prospective appearance of the steeds indicated by their noise is welcome to the devotee, since it indicates Indra's coming.

*niyuta*: team of yoked-steeds.]

**6.60.9:** O leaders, may you come here with the team (of steeds) for the pressed Soma (1).

O Indra and Agni, may you drink the Soma (2).<sup>9</sup>

**6.60.10:** Pray for that Agni (1), who envelopes all the forests with flame (2), who blackens them with (his) tongue (3).<sup>10</sup>

[*īlishva*: pray or worship, (8.19.2) etc.

<sup>4</sup> ता हुवे ययोरिदं पप्रे विश्वं पुरा कृतम् (1), इन्द्राग्नी न मर्धतः (2)

<sup>5</sup> उग्रा विघ्निना मृधं (1), इन्द्राग्नी हवामहे (2), ता नो मृळात ईदृशौ (3)

<sup>6</sup> हतो वृत्राणि अर्यां हतो दासानि सत्पती (1), हतो विश्वा अप द्विषः (2)

<sup>7</sup> इन्द्राग्नी युवामिमे अभि स्तोमां अनूषत (1), पिबंतं शंभुवा सुतम् (2)

<sup>8</sup> या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा (1),

इन्द्राग्नी ताभिः आ गंतम् (2)

<sup>9</sup> ताभिः आ गच्छतं नरोपेदं सर्वनं सुतम् (1), इन्द्राग्नी सोमपीतये (2)

<sup>10</sup> तम् ईलिष्व (1), यो अर्चिषा वना विश्वा परिष्वजन्त (2),

कृष्णा कृणोति जिह्वा (3)

*īle:* (I) pray, (3.27.11) and many others.]

**6.60.11:** The mortal, kindled with aspiration, illumines Indra with happiness (1); to him Indra gives the waters (energies) so that he can easily cross (*sutarā*) (the obstacles) to reach the light (2).<sup>11</sup>

[Line 2: *apah:* waters (energies); works.]

**6.60.12:** Fill the swift steeds with impulsions (*iṣha*) (to move) (2), so that the plenitude can be (swiftly) carried to us, O Indra and Agni (1,3).<sup>12</sup>

[(Alt): O Indra and Agni, impel the horses (with their carts) filled (*pipṛtam*) with plenitude to come swiftly to us.]

**6.60.13:** We call both of them for the gain of plenitude (4). We call both of them, Indra and Agni, in front for presenting them with the offerings (1). (We call them) both for the strength (*saha*) and the achievements which creates bliss (among us) (2). (We call) them both, the givers, for the impulsions and riches (felicities) (3).<sup>13</sup>

[*ā-hu-vadhyā:* meaning in line 1 due to S; (occurs only once).]

**6.60.14:** O divine friends (2), we call you for friendship and happiness, O Indra and Agni (3). May you come to us with the herds of light, the troops of steeds (life-energies) and ample riches (or felicities) (1).<sup>14</sup>

**6.60.15:** O Indra and Agni, listen to the call (1), of the yajamāna, who presses (or releases) the Soma-delight (2). Come here for accepting the offerings and drinking the sweet Soma (4), and for manifesting your powers (*vītam*) (3).<sup>15</sup>

<sup>11</sup> य इद्ध आ॒बिवा॑सति सु॒म्रम् इन्द्र॑स्य॒ मर्त्यैः (1), द्यु॒म्राय॑ सु॒तरा॑ अ॒पः (2)

<sup>12</sup> ता नो॒ वा॒र्ज॒वतीः (1), इषं॑ आ॒शून् पि॑पृ॒तम् अ॒र्वतः (2),

इन्द्र॑म॒ग्निं च॒ वोळ्ह॑वे (3)

<sup>13</sup> उ॒भा वा॑म॒ इन्द्रा॑ग्नी आ॒हुव॑ध्या॒ (1), उ॒भा रा॑ध॒सः स॒ह मा॑द॒यध्वै॑ (2),

उ॒भा दा॑ता॒रौ इ॒षां र॑यी॒णामु॒भा (3), वा॒र्ज॒स्य सा॑ता॒यै हु॒वे वा॑म् (4)

<sup>14</sup> आ नो॒ गव्यै॑भिः॒ अश्व्यैः॑ वस॒व्यैः उ॒प ग॑च्छ॒तम् (1),

सखा॑यौ दे॒वौ (2), स॒ख्याय॑ श॒म्भुवा॑ इन्द्रा॑ग्नी ता ह॒वामहे॑ (3)

<sup>15</sup> इन्द्रा॑ग्नी शृणु॒तं ह॒वं (1), य॒ज॒मान॑स्य सु॒न्वतः॑ (2),

वी॒तं (3), ह॒व्यानि॑ आ ग॒तं पि॑ब॒तं सो॒म्यं मधु॑ (4)

## 61. Sarasvatī

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.61.1: Destroys the Selfishness in Us

6.61.2: Overreaches the Beyond

6.61.3: The Illusory Forms

6.61.4: Protect Us in All Ways

6.61.5: Felicities Recovered

6.61.6: Bestow the Desirable Riches

6.61.7: Golden Path

6.61.8: Undeviating

6.61.9: Extends her Sisters

6.61.10: Seven Sisters

6.61.11: Floods Earth with Light

6.61.12: Seven-fold Plane

6.61.13: She is at Work Among Excellent Workers

6.61.14: Do not Burn Us with Rays

[Metre: Jagatī (12, 4), 1-3, 13; Gāyatrī (8, 3), 4-12; Triṣṭup (11, 4), 14;]

[This Sūkta with 14 mantrās, due to Riṣhi Bharadvāja, emphasizes the multiple facets of Sarasvatī. Sarasvatī has force, power, speed; she can give plenitude and wealth to the sacrificer; she can protect him/her from Vṛtra, the coverer, the censurers, and the Paṇis, the hostile powers; she overcomes all the obstacles coming in her way, she guards the intellect (*dhi*) of the sacrificer (verse 4), she is conscious (*chikitushā*, verse 13, *chetantī*); she is rich in thought or intellect (*dhiyāvasu*), she makes the sacrificer conscious; she is full of Truth (*ṛtāvarī*) and capable of giving the vision of Truth to the sacrificer. These attributes cannot apply to a physical river. For more details, see our compact book, 'Sarasvatī' (SAKSI).]

6.61.1: Sarasvatī gave intensely (swiftly) (1), to Vadhriashva, the great giver, and to Divodāsa who had fallen in his move (2). She destroyed the eternal selfish trafficker (*paṇi*) (3). These are, indeed, your mighty gifts, O Sarasvatī (4).<sup>1</sup>

<sup>1</sup> इयम् अददात् रभसम् (1), ऋणच्युतं दिवोदासं वध्यश्वाय दाशुषे (2),

या शश्वन्तम् आचखाद अबसं पुणिं (3), ता ते दानाणि तविषा संरस्वति (4)

[Line 2: *ṛpa* has the meaning of 'debt' as well as 'movement'. S translates part of line 2 as, 'Divodāsa who had fallen in debt'. But it could be translated as, 'Divodāsa who had a psychological fall', i.e., the upsurge of a negative quality. Sarasvati helps him appropriately. *achakhāt*: destroy; *avasam*: one who protects (his own interests), selfish, guardian; *dātrāṇi* : gifts; *adadāt*: gave;]

**6.61.2:** She broke the peaks of mountains (2), by her forces, as if (they are) weak fibres (1). By her mighty waves and forces she overreaches the Beyond (3). For our protection, by our hymns of praise (4), and by our thoughts, we worship Sarasvati (5).<sup>2</sup>

[Clearly the mountain symbolizes the forces of ignorance.

Line 3: She enables us to climb to the highest levels of consciousness.

*ghnīm* : crosses, overreaches;]

**6.61.3:** O Sarasvati, destroy the harsh critics (*nida*) of the Gods (1), and the progeny of Bṛsaya, the creator of (illusory) forms (2).

Find delight for the people in the earth (3), and trickle poison for these (the hostile powers), O one full of plenitude (4).<sup>3</sup>

[*nida*: censurers; those who betray us

Line 4: *viṣham* has the common meaning of poison. For S, it is water. He translates line 4 as, 'make the waters flow for mankind'. The meaning of line 4 is, 'may the evil thought of the hostile powers become their own poison'.]

**6.61.4:** May Goddess Sarasvati protect us in all aspects (1); she is full of plenitude, and with the steeds (life-force) of plenty (2), she is the guardian of thoughts (3).<sup>4</sup>

[*pra avatu* : protect us in all aspects; *avitṛi* : guardian;]

<sup>2</sup> इयं शुष्मेभिः बिसखा इव (1), अरुजत् सानुं गिरीणां (2),  
तविषेभिः ऊर्मिभिः पारावत-घ्नीम् (3), अवसे सुवृत्तिभिः (4),  
सरस्वतीम् आ विवासेम धीतिभिः (5)

<sup>3</sup> सरस्वति देवनिदो नि बर्हय (1), प्रजां विश्वस्य बृसंस्य मायिनः (2),  
उत क्षितिभ्यो अवनीः अविन्दो (3), विषमेभ्यो अस्रवो वाजिनीवति (4)

<sup>4</sup> प्र णो देवी सरस्वती (1), वाजैभिः वाजिनीवती (2),  
धीनामवित्री अवतु (3)



**6.61.5:** O Goddess Sarasvatī (1), he who waits upon you with prayer when his wealth is hidden (2), (gets back his riches) like Indra in his battle with Vṛtra, the coverer (3).<sup>5</sup>

[*hita*: hidden (by adverse forces); The riches are the peace of mind and other felicities covered by Vṛtra.]

**6.61.6:** O Goddess Sarasvatī (1), who is rich in plenitude, protect us in our plenitudes (2). Like Pūṣhaṇ, (the nourisher), bestow upon us desirable riches (3).<sup>6</sup>

[*sanim*: the root *san* means “to give”. *sani* is used in RV in the sense of giving, generosity, plenitude, to enjoy. *san* has a sense of delight and fulfilment, (according to Monier Williams), *rāda* : bestow]

**6.61.7:** May the fierce Sarasvatī (1), the slayer of Vṛtra, she of the golden path (2), desire our hymn of praise (3).<sup>7</sup>

[Sarasvatī by her inspiration creates a luminous path for the task on hand.]

**6.61.8:** She is infinite and undeviating (1). Her oceanic and radiant flow moves everywhere (2), roaring with power (3).<sup>8</sup>

[*chariṣṇuḥ*: moves everywhere; *tveṣha*: radiance; *ahrutaḥ*: undeviating; *ama*: power;]

**6.61.9:** May she carry us beyond all haters (1). She who is full of truth has extended her other sisters (3), just as the Sun extends the day (2).<sup>9</sup>

<sup>5</sup> यः त्वा देवि सरस्वति (1), उपब्रूते धनं हिते (2), इन्द्रं न वृत्रतूर्ये (3)

<sup>6</sup> त्वं देवि सरस्वति (1), अवा वाजेषु वाजिनि (2), रदा पूषेर्वा नः सनिम् (3)

<sup>7</sup> उत स्या नः सरस्वती घोरा (1), हिरण्यवर्तनिः वृत्रघ्नी (2),  
वष्टि सुष्टुतिम् (3)

<sup>8</sup> यस्या अनन्तो अहुतः (1), त्वेषः चरिष्णुः अर्णवः (2),  
अमः चरति रोरुवत् (3)

<sup>9</sup> सा नो विश्वा अति द्विषः (1), स्वसुः अन्या क्रतावरी (2),  
अतन् अहैव सूर्यः (3)

**6.61.10:** Sarasvatī, the darling among the loved ones (1), well-cherished by the seven sisters (2), may she become the object of the hymn of praise (3),<sup>10</sup>

[*sapta svasā*: seven sisters; The Veda has references to seven rivers, the seven seers (*sapta ṛshayaḥ*, 10.109.4), seven horses (*sapta ashvaḥ*, 5.49.9) etc. The seven refers to the seven rays of knowledge, the seven principles of being, divine and the human, called as *sapta dhātu*, (5.4.6), (6.61.12), the totality of which founds the perfect spiritual existence, (SA). See the notes in (6.61.12) in the next page. Sāyaṇa explains *saptasvasā* as the seven metres like Gāyatrī evidently implying that Sarasvatī is the Goddess of Poetry. Then adds, “she has the form of a river like Ganga”]

**6.61.11:** May Sarasvatī protect us from the censurer (2). She floods the wide regions of the earth and midworld (with her light) (1),<sup>11</sup> [How can a river flood the earth and midworld with light and how can it guard one against the haters?

*nida*: see (6.61.3); *āpaprūṣhī*: floods;]

**6.61.12:** Abiding in her triple session in the seven-fold plane (1), increasing the five kinds of births (beings) (2), she becomes worthy of our call for plenitude and plenitude (3).<sup>12</sup>

[*sapta dhātu*: consciousness with its seven steps having the familiar names of *bhūḥ* (matter), *bhuvāḥ* (life-energy), *suvaḥ* (mind), *mahaḥ* (supermind), *janaḥ* (bliss), *tapāḥ* (consciousness-force) and *satyam* (existence); (Mahānārāyaṇa U. 35.2);

triple sessions: the sessions with the three relatively well-developed realms such as matter, life-energy and mind.]

<sup>10</sup> उ॒त नः प्रि॒या प्रि॒यासुं (१), स॒प्तस्व॑सा सु॒जुष्टा (२),  
स॒र॑स्वती स्तोम्या भू॒त् (३)

<sup>11</sup> आप॒प्रु॒षी पा॒र्थि॒वानि उ॒रु रजो॑ अ॒न्तरि॑क्षम् (१), स॒र॑स्वती नि॒दः पा॑तु (२)

<sup>12</sup> त्रि॒ष॒ध॒स्था स॒प्तधा॑तुः (१), पञ्च॑ जा॒ता वर्ध॑यन्ती (२),  
वा॒र्जेवा॒जे ह॒व्या भू॒त् (३)

**6.61.13:** Among the great rivers, by her greatness (1), she becomes fully conscious with her inspirations (2). She is at work among the doers of excellent work (3). She is vast (in her movement) like chariot, (she was) created by word of praise (*upastutyā*) for pervading (4).<sup>13</sup>

[Lines 1, 2: Sarasvatī is awake to knowledge. Among the rivers, only Sarasvatī is fully conscious.

*prachekite*: fully conscious; *apas-tamā*: excellent workers; *vibhvane*: overlordship, capacity for all-pervading; *asu*: river; *dyumnāni*: illuminations; inspiration, (5.28.3);]

**6.61.14:** O Sarasvatī, bring us desirable riches (1), do not keep down our growth (*sphurī*) (2); do not burn us with the rays (3). Take delight in our friendly entrance (4). We do not have to go to fields that are barren, because of you (thanks to you) (5).<sup>14</sup>

[*araṇāni*: places without delight, barren; *sphurī*: growth; 'payas' means both milk and water. If we render *payas* as water, *payasā mā naḥ ādhak* means "Burn us not with your waters"; shows that the Ṛik refers to some other water than material, unless the waters (of Sindh and Punjab) were boiling hot! But the sense is understandable if *payas* is understood in the sense of milk, i.e., the product of the Cow. *Go* means Ray and Cow. So the *payas* is the stream of rays of illumination from Sarasvatī. So the prayer is, "burn us not with all your light, we can bear only a little"; same idea is in RV (1.7.3). Sāyaṇa admits *mā dhak* to mean 'do not burn' and then seeing the incongruity of 'burning waters' adds, '*na bādhasva*', 'do not obstruct', which is not warranted by the text. (A.B. Purani)]

<sup>13</sup> प्र या महिम्ना महिना आसु (1), चेकिंते द्युमेभिः (2),  
अन्या अपसाम् अपस्तमा (3), रथं इव बृहती विभ्वने कृतोपस्तुत्या (4)  
चिकितुषा सरस्वती (5)

<sup>14</sup> सरस्वति अभि नौ नेषि वस्यो (1), मा अपं स्फुरीः (2),  
पर्यसा मा न आ धक् (3), जुषस्व नः सख्या वेश्या च (4),  
मा त्वत् क्षेत्राणि अरणानि गन्म (5)

## Anuvāka 6: (62-75)

### 62. Ashvins

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

- 6.62.1: Ashvins scatter darkness  
6.62.2: They create the water in the fields  
6.62.3: Come to the thoughts of giver  
6.62.4: Latest thought of adorer  
6.62.5: They create bliss  
6.62.6: Protected him with their winged powers  
6.62.7: Destroyed dasyu-foes  
6.62.8: Burning power (*tapuḥ*)  
6.62.9: Mitra and Varuṇa become conscious  
6.62.10: Make the successors have deep knowledge  
6.62.11: Open the doors of the pen with ray-cows  
[Metre: Triṣṭup (11, 4)]

6.62.1: We call Ashvins, who are adored with rik mantrās (2).  
We hymn the gods of heaven who preside (over the worlds) (1).  
They with the rays (*usrā*) of the dawn (3),  
carry the wide-spread radiance to the limits of earth (4).<sup>1</sup>

[*varāmsi*: this word occurs also in the next mantra and S assigns two opposite meanings in these 2 cases. *varāmsi* means 'something desired' or 'light', 'radiance'. The phrase *puru ūru varāmsi* occurring here, which occurs also in (10.89.2), has the meaning, 'the radiance which has spread all-over (*pari*)', in both places. However, S assigns *varāmsi* in mantra 1 as 'darkness', where as he calls it 'as supremely desired', in mantra (6.62.2).

*yuyūṣhata*: take away, based on *yuyota* (take away) in (8.71.8). S translates it as 'scatter' as referring to darkness.

*usrā*: rays, or cows (everywhere in RV); those who destroy the foes (S)]

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<sup>1</sup> स्तुषे नरा दिवो अस्य प्रसन्ता (1), अश्विना हुवे जरमाणो अर्के: (2),  
या सद्य उस्त्रा वि उषि (3), ज्मो अन्तान् युयूषतः परि उरू वरांसि (4)

**6.62.2:** They together fashion the yajña with their purities (1). They shine in their car with the splendour of the mid-world (2). Supremely desired by many, they create the water without any limit (3), in the fields after crossing the deserts (4).<sup>2</sup>

[*ajrān*: fields, (4.1.17); horses (S); *shuchibhiḥ*: purities; *chakramāṇa*: fashion, give form, make; *amita*: without limits.]

**6.62.3:** O Fierce (Gods), who cannot be captured by foes, you have come around (1), to the thoughts (of yajamāna) carried by the horses which are as swift as wind and rapid in impulsion (2). You have made the enemies of the mortal, the giver, to sleep forever (3).<sup>3</sup>

[*aradhram*: one whom foes cannot capture; occurs also in (6.18.3); S gives quite different meanings in the two places. We have used the meaning given in (6.18.3). *vartiḥ*: round, around, (10.122.6)]

**6.62.4:** They come near the new adorer to accept his latest thought (1). The yoked steeds (2), carry the auspicious satisfactions, impulsions and strength (3). May the ancient hotar priest, benevolent, perform sacrifice to the youthful (deities) (4).<sup>4</sup>

[*adhruk*: harmless, one who makes the place free of harm; 'benevolence' is an approximation.]

**6.62.5:** With new words, I adore the ancient one (2), who is handsome, achiever of great works, performer of most powerful actions (1). They, who create bliss give wondrous gifts to the singer (4), who hymns them or praises them (3).<sup>5</sup>

[*valgū*: handsome; *dasra*: achiever of great works, (5.55.5); *shambhaviṣṭha*: create bliss]

<sup>2</sup> ता यज्ञमा शुचिभिः चक्रमाणा (1), रथस्य भानुं रुरुचू रजोभिः (2), पुरू वरांसि अमिता मिमाना अपो (3), धन्वानि अति याथो अजान् (4)

<sup>3</sup> ता ह त्यद् वर्तिः यत् अरध्रम् उग्रेत्या (1), धिय ऊहयुः शश्वत् अश्वैः मनोजवेभिः इषिरैः (2), शयध्वै परि व्यथिः दाशुषो मर्त्यस्य (3)

<sup>4</sup> ता नव्यसो जरमाणस्य मन्म उप भूषतो (1), युयुजानसंसी (2), शुभं पृक्षम् इषम् ऊर्जं वहन्ता (3), होता यक्षत् प्रतो अध्रुक् युवाना (4)

<sup>5</sup> ता बलू दस्रा पुरुशाक्तमा (1), प्रत्ता नव्यसा वचसा विवासे (2), या शंसते स्तुवते (3), शंभविष्ठा बभूवतुः गृणते चित्रांती (4)

**6.62.6:** They protected him (Bhujyu) lying on the lap of ocean by their winged-powers (*patatṛi*) (3). By the dustless paths in the midworld, they carried (2), Bhujyu, Tugra's son from the waters in the ocean with the help of flying powers (1).<sup>6</sup>

[*vibhiḥ*: birds; *bhujanta*: protect; *ni ūhathuḥ*: carried;

The saving of Bhujyu by Ashvins is mentioned in more than ten verses in several Maṇḍalās beginning with (1.111.6).]

**6.62.7:** You have destroyed the hill (of the dasyu-foes) with your victorious car, O riders (1). O mighty ones, you have heard the call of Vadhṛimati (and helped her) (2). You gave the cow filled with milk to Shayu as a gift (3). Thus, O fosterers, with your right thinking, you helped Rīṣhi Chyavana (4).<sup>7</sup>

[*dashasyanta*: making a gift, (5.3.4);

*bhuranyū*: fosterers (1.121.5), (10.123.6);

*chyavana*: singer, name of rīṣhi (1.117.13); one who moves or impels (10.115.6).]

**6.62.8:** This wrath is vast, powerful and ancient (2). May this burning power destroy the person who is an ally of the rākṣhasa-demons (5). (May this act be carried out by) Ādityās, Vasus and the Maruts, the associates of Rudra (4). (The wrath originates from) the heaven and earth, the gods of midworld and the mortals (1,3).<sup>8</sup>

[*bhūma*: vast; an epithet for the Supreme Brahman in the Chhāndogya U. (*bhūma vidya*); *tapuḥ*: burning power.]

<sup>6</sup> ता भुज्युं विभिः अद्भ्यः संमुद्रात् तुग्रस्य सूनुम् (1), उहथू रजौभिः  
अरेणुभिः योजनेभिः (2), भुजन्तां पतत्रिभिः अर्णसो निरुपस्थात् (3)

<sup>7</sup> वि ज्युषां रथ्या यातमर्द्रिं (1), श्रुतं हवं वृषणा वध्रिमत्याः (2),  
दशस्यन्तां शयवै पिप्यथुः गाम् (3), इति च्यवाना सुमतिं भुरण्यू (4)

<sup>8</sup> यद् रौदसी (1), प्रदिबो अस्ति भूमा हेळो (2), देवानामुत मर्त्यत्रा (3),  
तदादित्या वसवो रुद्रियासो (4), रक्षोयुजे तपुः अघं दधात (5)

6.62.9: May Mitra and Varuṇa become aware (2), of the person who worships (the Ashvins) according to the path of truth (1). (This person) hurls his weapon against the powerful demons (3), and also against the disrespectful words originating from a being who is also treacherous (4).<sup>9</sup>

[*ānavāya*: a being connected with mortals (S);]

6.62.10: (O Ashvins), come in the shining car which carries the (gods) (2), turning it around to make my successor (son) to have the deep knowledge (*antaraiḥ*) (1). Cut off their heads and destroy the foes (4), who harm secretly the human devotee (3).<sup>10</sup>

[*nṛvata*: that in which are the gods, (5.18.5), (6.1.12);

*sanutya*: secretly.]

6.62.11: Come in our front with your team of yoked (*niyut*) steeds (life-energies), which may be excellent, middling or inferior (1). (You two) open the doors of the strong pen (place of knowledge), full of Ray-cows (2). Give wondrous gifts to the singer (3).<sup>11</sup>

## 63. Ashvins

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.63.1: Power of stoma

6.63.2: Protect our dwelling

6.63.3: Soma-delight

6.63.4: The clarity of mind flows to the giver

6.63.5: Enjoyers

6.63.6: Things of glory and beauty to Sūryā

6.63.7: Car with the speed of mind

6.63.8: Perfect and honeyed lauds

6.63.9: May I be mature

6.63.10: Purupantha and Bharadvāja

<sup>9</sup> य ई राजानौ ऋतुथा बिदधत् रजसो (1), मित्रो वरुणः चिकेतत् (2), गम्भीराय रक्षसे हेतिमस्य (3), द्रोघाय चिद् वचस आनवाय (4)

<sup>10</sup> अन्तरैः चक्रैः तर्नयाय वर्तिः (1), युमता यातं नृवता रथेन (2), सनुत्येन त्यजसा मर्त्यस्य (3), वनुष्यतामपि शीर्षा ववृक्तम् (4)

<sup>11</sup> आ परमाभिः उत्तमंध्यमाभिः नियुद्धिः यातम् अवमाभिः अर्वाक् (1), हृहस्य चिद् गोमतो वि ब्रजस्य दुरौ वर्त (2), गृणते चित्रराती (3)

**6.63.11: Company of the wise****[Metre: Virāṭ (11/11/11/8), 1; Triṣṭup (11, 4), 2-10;****Ekapadā Triṣṭup (11, 1), 11]**

**6.63.1:** This affirming laud (*stoma*), like a messenger full of surrender, knows (2), how to turn around and bring the Ashvins to our presence (3). The Ashvins are handsome and are called now by many (1). The Ashvins are most dear to the thoughts of the singer (of this *stoma*) (4).<sup>1</sup>

[*preṣṭha*: most dear;]

**6.63.2:** May you come readily at my call (1). Thus praised by my words, may you drink the Soma-delight (2). Completely protect our dwelling from the demonic-foe (3). May the enemy nearby or at a distance not harm us (4).<sup>2</sup>

[*vartih*: abode;]

**6.63.3:** The Soma-delight in an excellent condition has been prepared (1). The barhi grass is most easy of approach and is wide-spread (2). Desirous of you, the priest with out-stretched hands praises you (3). The (Soma released by) stones approach you for anointing you (4).<sup>3</sup>

[*suprāyaṇāḥ*: easy of approach, (5.5.5), (10.110.5);*nakṣhanta*: approach, (8.103.1)]

**6.63.4:** For you, Agni above stands and performs the pilgrim-rite (1). The light (or clarity of mind) from the chant of adoration flows swiftly to the giver (or yajamāna) (2). O Nāsatyās, the invoker with the hymns of invocation is wide in his devotion and yoked to his work (*ayukta*) (4). He (the invoker), is with a mind devoted to the worship (3).<sup>4</sup>

<sup>1</sup> क त्या वल्गू पुरुहूत अद्य (1), दूतो न स्तोमौ अविदन् नमस्वान् (2),

आ यो अर्वाङ् नासत्या वर्वर्त्त (3), प्रेष्टा ह्यसंथो अस्य मन्मन् (4)

<sup>2</sup> अरं मे गन्तं हवनाय अस्मै (1), गृणाना यथा पिबाथो अन्धः (2),

परि ह त्यद् वर्तिः याथो रिषो (3), न यत् परो नान्तरः तुतुर्यात् (4)

<sup>3</sup> अकारि वाम् अन्धसो वरीमन् (1), अस्तारि बर्हिः सुप्रायणतमम् (2),

उत्तान-हस्तो युव्युः ववन्दा (3), आवां नक्षन्तो अद्रय आजन् (4)

<sup>4</sup> ऊर्ध्वो वामग्निः अध्वरेषु अस्थ्यात् (1), प्र रातिः एति जूर्णिनी घृताची (2),

प्र होता गूर्तमना (3), उराणो अयुक्त यो नासत्या हवीमन् (4)



[*gūrtayaḥ*: those who hymn or sing, (1.56.2); *gūrtamanā*: with mind devoted to the singing of the rik (occurs once);

*urāṇaḥ*: widening, (4.6.3); (4.6.4);

*jūrṇihi*: chant of adoration, based on *jūrṇi* in (6.127.10) and (8.72.9); swiftly (S). (occurs only once).

**6.63.5:** O enjoyers of many things, the daughter of Sun (Sūryā) in her glory and beauty has ascended the car (1). It (car) has a hundred protections (or increasings) (2). You have become the lords of (good) magic with your special knowledge (3). O Leaders, among the gods who have manifested here, you are most skilful (*nṛtū*) (4).<sup>5</sup> [*shriye*: beauty and glory; The meeting of Sūryā and Ashvins is in (10.85.14-16).]

**6.63.6:** For the happiness and the increasings of Sūryā (daughter of Sun), you have carried (2), the things of glory and beauty, full of vision (1). Your winged powers swiftly come to your handsome bodies (3). You, masters of knowledge, who are high-lauded, these songs of praise have reached you (4).<sup>6</sup>

[*shubhe*: to happiness, (1.127.6, 3.26.4);

*pra anu paptan*: running very fast (S); *vayaḥ*: birds or winged powers, (10.80.5), (8.74.14) etc.; horses (S)]

**6.63.7:** Your winged powers, which are strong to bear (persons like you) (1), bring you to our delights (*prayaḥ*), O Nāsatyās (2). Your car which has the speed of mind (3), pours the impulsions, and satisfactions which are the missioned and manifold (4).<sup>7</sup>

[*anu pra asarji*: pours repeatedly (S);

*iṣhidhaḥ*: missioned; *pūrvī*: manifold]

<sup>5</sup> अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा (1), शतोत्तिम् (2),  
प्र मायाभिः मायिना भूतम् (3), अत्र नरा नृनू जनिमन् यज्ञियानाम् (4)

<sup>6</sup> युवं श्रीभिः दर्शताभिः आभिः (1), शुभे पुष्टिम् ऊहधुः सूर्यायाः (2),  
प्र वां वयो वपुषे अनु पप्तन् (3), नक्षद् वाणी सुष्टुता धिष्ण्या वाम् (4)

<sup>7</sup> आ वां वयो अश्वासो बहिष्ठा (1), अभि प्रयौ नासत्या बहन्तु (2),  
प्र वां रथो मनोजवा (3), असर्जि इषः पृक्ष इषिधो अनु पूर्वीः (4)

**6.63.8:** O Enjoyers of many things, your gifts (*deśhṇam*) are many (1). Nourish us (*pinvatam*) with the impulsions like a cow which gives milk all the time (2). (O Ashvins), you are praised; perfect and honeyed lauds reach you (3). The Soma-essence has reached as a gift for you (i.e., it is there for your distribution) (4).<sup>8</sup>

[*deśhṇam*: gifts; *pinvatam*: nourish us, (3.3.7);]

**6.63.9:** May my (movements) be straight-going and swift as those of Puraya (1). May I have the hundred blissful things (*sumīlha*) (2). May I be mature like Peruka (3). May Shaṇḍa bestow upon me ten beautiful golden cars (4). May I have associates who are obedient, mighty and can overcome the hostiles (5).<sup>9</sup>

[S renders *sumīlha*, as the name of a person. He renders line 1 as 'May the horses of Puraya be mine'. Such a line is opposed to the basic thought of Veda which states that, 'do not grab the property of others'. The word 'horse' is not in text.

*pāka*: mature; *ṛṣhva*: mighty]

**6.63.10:** O Ashvins, for your singer Purupantha, may you grant the life-energies (steeds) in hundreds or thousands (1). Also give the same to the singer Bharadvāja, O heroes (2). O Ashvins who perform many actions, kill all the demonic foes (3).<sup>10</sup>

**6.63.11:** May the supreme happiness and the company of the wise be with me (1).<sup>11</sup>

[*ā syām*: be everywhere]

<sup>8</sup> पुरु हि वाँ पुरुभुजा देष्णं (1), धेनुं न इषं पिन्वतम् असक्राम् (2),  
स्तुतश्च वां माध्वी सुष्टुतिः च (3), रसाश्च ये वामनुं रातिम् अगमन् (4)

<sup>9</sup> उत मं ऋज्रे पुरयस्य रघ्वी (1), सुमीलहे शतं (2), पैरुके च पका (3),  
शाण्डो दात् हिरणिनः स्मत् दिष्टीन् दश (4), वशासौ अभिषाचं ऋष्वान् (5)

<sup>10</sup> सं वां शता नासत्या सहस्रा अश्वानां पुरुपन्थां गिरे दात् (1),  
भरद्वाजाय वीर नू गिरे दात् (2), हुता रक्षांसि पुरुदंससा स्युः (3)

<sup>11</sup> आ वाँ सुप्ते वरिमन् सूरिभिः प्याम्

## 64. Uṣha

**Riṣhi: Bharadvājaḥ Bārhaspatyaḥ**

**6.64.1: Uṣha makes all paths easy to travel**

**6.64.2: Your pure rays of light**

**6.64.3: Drives away enemies and ignorance**

**6.64.4: Car with wide-movements**

**6.64.5: Vision of your plenitude**

**6.64.6: You carry happiness to all**

**[Metre: Triṣṭup (11, 4)]**

[Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy you? O Luminous One, whom do you attain?" (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee", clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many

of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. She elevates all persons to the full force of light and pours the *ānanda* and Soma into the mental and bodily existence. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness.

By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

For more details, see our compact book, 'Sarasvati' (with Uṣha and other goddesses), SAKSI]

**6.64.1:** The dawn shining in beauty, has risen in her glory (*shriya*) (1); she is brilliant like the waves of the waters (2). She makes all the paths easy to travel (3). She is full of riches, is opulent and has discernment (or is the goddess of understanding) (4).<sup>1</sup>

[*ut asthu:* risen; *rushat:* with brilliance (4.5.15);

*rochamānā:* shining in beauty (4.1.7)]

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<sup>1</sup> उदु श्रिय उषसो रोचमाना अस्थुः (1), अपां न ऊर्मयो रुशान्तः (2),  
कृणोति विश्वा सुपथा सुगानि (3), अभूदु वस्वी दक्षिणा मघोनी (4)

**6.64.2:** You are seen happy (1), You shine far away (2). Your pure rays of light spread wide in the heaven (3). O goddess Uṣha, with your splendour you are shining (5). Shining, you display your form (4).<sup>2</sup>

[*ut-apaptan*: rise and spread wide]

**6.64.3:** The shining red rays carry (1), the blissful one, who spreads wide (her lustre) (2). She, like a warrior with a bow drives away the enemies (3). Like a swift leader of army, she destroys the ignorance (4).<sup>3</sup>

[*gāvaḥ*: rays]

**6.64.4:** Yours are good paths and easy to be traversed, even amidst mountains and inaccessible places (1). O self-luminous one, you cross the midworld (2). In your car which has wide movements, bring to us (3), the felicities, aspired by us, O mighty one, daughter of heaven (4).<sup>4</sup>

[The paths are psychological, and not physical;  
*apaḥ*: midworld]

**6.64.5:** O unassailable (*avātā*) Usha, carrying (*vahaḥ*) the things desired which are pleasurable (2), bring (*vaha*) the ray-cows (*ukṣhabhiḥ*) also (1). O daughter of heaven, goddess, who are the first to be called (3), may one have the vision of your plenitude (*mamhanā*) (4).<sup>5</sup>

[*varam*: things desired; *joṣham*: pleasurable]

<sup>2</sup> भद्रा ददृक्ष (1), उर्विया वि भासि (2), उत् ते शोचिः भानवो द्यामपसन् (3),  
आविः वक्षः कृणुषे शुम्भमाना (4), उषो देवि रोचमाना महौभिः (5)

<sup>3</sup> वहन्ति सीम् अरुणासो रुशन्तो गावः (1), सुभगाम् उर्विया प्रथानाम् (2),  
अप ईजते शूरो अस्तैव शत्रून् (3), बाधते तमो अजिरो न वोळ्हा (4)

<sup>4</sup> सुगोत ते सुपथा पर्वतेषु अवाते (1), अपः तरसि स्वभानो (2),  
सा न आ वह पृथुयामन् (3), ऋष्वे रयिं दिवो दुहितः इषयध्वै (4)

<sup>5</sup> सा वह या उक्षभिः (1), अवाता उषो वरं वहसि जोषमनुं (2),  
त्वं दिवो दुहितः या ह देवी पूर्वहूतौ (3), मंहना दर्शता भूः (4)

**6.64.6:** At your dawning, the human beings desirous of their portions (arise for work) (2); the birds spring up from their nests (1). O goddess Uṣha, for the mortal, the offerer of sacrifice (4), who is near you (or close to you), you carry the happiness (*vāma*) in abundance (3).<sup>6</sup>

## 65. Uṣha

**Riṣhi:** Bharadvājaḥ Bārhaspatyaḥ

**6.65.1:** Cover the darkness and nights

**6.65.2:** Chariots of delight

**6.65.3:** Inspired knowledge

**6.65.4:** Ecstasy to the worshipper

**6.65.5:** By mantrās, angirasa smashed hills

**6.65.6:** Grant the felicities with the strengths

**[Metre: Triṣṭup (11, 4)]**

**6.65.1:** This daughter, born of heaven (1), she shining out, wakes up (*ajīgaḥ*) the peoples to the worlds (2). With her shining rays (3), she covers the darkness and nights (5), and becomes manifest to us (at the end) of nights (4).<sup>1</sup>

[*aktūn*: nights, (6.4.5) (everywhere); planets (S)]

*uchchhanti*: shining out, (1.71.1) (everywhere); driving away darkness (S); *rāmyāṇām*: of nights, (7.9.2)]

**6.65.2:** The Dawns in the chariots of delight (3), (drawn) by dawn-red steeds, shine out in richly diverse ways (2); and they move freely (1). Leading to the beginning of the vast (morning) sacrifice (4), they destroy the billowing darkness (5).<sup>2</sup>

<sup>6</sup> उत् ते वयः चिद् बसतेः अपसन् (1), नरश्च ये पितुभाजो व्युद्यौ (2),  
अमा सते बंहसि भूरिं वामम् (3), उषो देवि दाशुषे मर्त्याय (4)

<sup>1</sup> एषा स्या नो दुहिता दिवोजाः (1), क्षितीः उच्छन्ती मानुषीः अजीगः (2),  
या भानुना रुशता (3), राम्यासु अज्ञायि (4), तिरः तमसः चित् अकून् (5)

<sup>2</sup> वि तद् ययुः (1), अरुणयुग्भिः अश्वैः चित्रं भान्ति (2), उषसः चन्द्ररथाः  
(3), अग्रं यज्ञस्य बृहतो नयन्तीः (4), वि ता बाधन्ते तम् ऊर्म्यायाः (5)

**6.65.3:** For the mortal sacrificer who gives, the dawns carry (or bring) (2), the inspired knowledge, plenitude, the impulses and strengths (1). O opulent one who travels like a hero (3), establish now in the worshipper the protection (*avaḥ*) and bliss (4).<sup>3</sup>

[*avaḥ*: protection (everywhere in RV); food (S);  
*ratna*: ecstasy (everywhere in RV); wealth (S)]

**6.65.4:** Certainly you have the ecstasy to be given to the worshipper (1). Certainly (you have) the ecstasy to be given to the heroic giver, O dawns (2), (the ecstasy) for giving it to the wise adorer (3). Fill him with the ecstasy who has the words of mantra and also a person like me (4), just as you have done before (5).<sup>4</sup>

[*iḍā*: certainly; *uktha*: words of mantra]

**6.65.5:** O Uṣha, certainly (through your favour) (1), the Angirasa seers declare the release of the herds of light from the heights of the hill (2). By luminous mantrās and words (*brahmaṇā*), they smashed (the mountain of ignorance) (3). The hymns of praise of the gods (uttered by) the leaders (Angirasa seers) were true indeed (4).<sup>5</sup>

[Line 3: A similar idea is in (1.71.2) 'The Angirasa ṛishis smashed the hill (*adri*) with their cry (*raveṇa*)'. 'The hill breaking' is in (1.32.1), (1.7.3) and others. See also (6.2.10), (6.6.3), (6.73.1).

Line 2: *adrisāna*: the heights of the hill (where the ray-cows are imprisoned)]

**6.65.6:** O daughter of heaven, dawn upon us, as in ancient times (1). O opulent one, (dawn) upon the worshipper as you did for the (seer) Bharadvāja (2). Grant the riches along with the strength of heroes to him who praises you (3). Establish abundantly in us the wide-moving inspired knowledge (4).<sup>6</sup>

<sup>3</sup> श्रवो वाजम् इषम् ऊर्जं (1), वहन्ती: नि दाशुषं उषसो मर्त्याय (2),  
मघोनी: वीरवत् पत्यमाना (3), अबो धात विधते रत्नम् अद्य (4)

<sup>4</sup> इदा हि वो विधते रत्नम् अस्ति (1), इदा वीराय दाशुषं उषासः (2),  
इदा विप्राय जरते (3), यदुक्था नि षम् मावते बहथा (4), पुरा चित् (5)

<sup>5</sup> इदा हि तं उषो (1), अद्रिसानो गोत्रा गवाम् अङ्गिरसो गृणन्ति (2),  
वि अर्केण विभिदुः ब्रह्मणा च (3), सत्या नृणाम् अभवद् देवहूतिः (4)

<sup>6</sup> उच्छा दिवो दुहितः प्रत्नवत् नो (1), भरद्वाजवत् विधते मघोनि (2),  
सुवीरं रयिं गृणते रिरीहि (3), उरुगायमधि धेहि श्रवो नः (4)

[*urugāya*: wide-moving, (2.1.3); wide-sung, (2.1.3)]

## 66. Maruts

**Riṣhi: Bharadvājaḥ Bārhaspatyaḥ**

**6.66.1: Maruts manifest their bodies**

**6.66.2: Dustless and golden forms**

**6.66.3: Goddess Mahī and Pṛṣhṇī**

**6.66.4: Maruts purify us within**

**6.66.5: Hold the name (of Maruts) in the mind**

**6.66.6: Heaven and earth**

**6.66.7: Cars with no charioteers or horses**

**6.66.8: None can bind or obstruct your devotee**

**6.66.9: Maruts with self-strength**

**6.66.10: Illuminators of the pilgrim-journey**

**6.66.11: The children of Rudra**

**[Metre: Triṣṭup (11, 4)]**

[As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance. They find out the light of truth for all our activities. They break down that which is established and help the attainment of new formations." [Sri Aurobindo, SV]. They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

### **Rudra and Indra**

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraha*, (1.39.7); *rudrāsaḥ*, (1.39.4).



The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣṭha*, (1.23.8); *marutvantam indra*, (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation, 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

### Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *sva* and the truths of Indra." [Sri Aurobindo, SV]. "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. They bring about the blossoming of knowledge, power, etc." [CWKS, Vol. 4, pp. 226-227].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his

whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rishi repeatedly calls upon the Maruts to ward off such attacks. "The *rākshasās* who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O you, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākshasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

### **The *rasa* or essence**

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Aranyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

### **Maruts and Hanumān or Māruti**

When the age of the Rig Veda in general and Vedas in particular came to an end, the knowledge and powers of the Vedic Gods were lost to mankind as it were. The later Purāṇās have Gods by the name Maruts. They are also brothers of Indra. But there is a fundamental difference between the Purāṇic Gods and Vedic Gods. The Vedic Gods are pure, completely harmonious with one another, friends of man and urge the aspirants to move speedily on the roads of evolution. The Vedic Gods do not have any of the petty human qualities like jealousy and discordance. However, the Gods of purāṇās appear to have some of the human qualities. Of course, there is a symbolism in the Purāṇic Gods. But it is difficult to unravel them.

The power of Maruts of Rig Veda is again unravelled under the name of Māruti, Hanumān, the leader of the Vānara and the assistant and collaborator of Sri Rāmachandra in the epic Rāmāyaṇa composed by Vālmiki. Sri Rāmachandra signifies the Divine Mind, (Indra of the Rig Veda) and he is a personification of discrimination endowed with knowledge. In every situation, he always opts for the decision or action which upholds the high tenets of *dharma*, the principle that upholds the universe. The great battle between Sri Rāma and the ten-headed demon king Rāvaṇa is reminiscent of the Indra-Vṛtra battles of the Rig Veda. It is also one of the perpetual battles fought in different periods of time between the forces of good and the forces of evil. In the battle between Rāma and Rāvaṇa, when Rāma cuts off one head by an arrow, another head automatically appears. This incident clearly indicates the symbolism of Rāvaṇa as the storehouse of all evil mental movements. Destroying the evil mental movements one by one is not possible. They have to be destroyed together in one stroke. Sri Rāma gets this intuition, acts accordingly and destroys the demon king.

Just as the Maruts help Indra in the Rig Veda, Māruti helps Sri Rāma in the Rāmāyaṇa. Māruti is the son of the wind God Vāyu.

His mother is Anjani, reminiscent of Prīṣhṇī, the mother of Maruts in Rig Veda. The adjectives of Māruti in Rāmāyaṇa are self-explanatory: speedy like wind, unmatched in speed, one with perfectly controlled sense organs, superior among the ones endowed with intelligence. Thus he is both a God of action and God of knowledge.

The book "Hanumat Kosha" by S.K. Ramachandra Rao cites RV mantrās (5.3.3, 10.53.7, 9.71.2, 9.72.5, 9.69.1, 1.12.1, 1.33.11, 4.18.9, 2.35.10) as containing the descriptive epithets used in describing the actions of Hanumān in epics like Rāmāyaṇa and others. For instance, RV (4.18.9) refers to the breaking of the chin (*hanu*). The epithet of messenger assigned to Agni in (1.12.1) applies to Hanumān being a messenger from Rāma to Sīta.

In the tāntrik works associated with Sri Rāma, Māruti plays a role very akin to that of Gaṇeśha in the tāntrik works associated with Shiva. All the children pray for Māruti to develop in them both physical and mental godly strength which is brilliant, harmonious and forceful. Māruti provides the foundations of spiritual life for all the youngsters and prepares their bodies for the manifestation of the powers of the other Gods.]

**6.66.1:** (May the host of Maruts) with a common name, always moving and pleasing (like a cow) (2), (manifest) their bodies swiftly to the one who knows (1). (The Maruts) nourish the other mortals by being milked (3). Their dappled mother (Prīṣhṇī) with her bright udders gives the milk at the appropriate times (*sakṛt*) (4).<sup>1</sup>

[Line (1) refers to a mortal who knows. For other mortals, Maruts help as in line 3. Maruts yield the benefit only if they are milked.

*pīpāya*: nourish, (4.3.9, 2.2.9); *sakṛt*: at some time, (1.105.18)

Prīṣhṇī: It refers to the cow, which is dappled, i.e., with a number of patches on the skin; it signifies the female energy giving birth to a variety of manifestation. The host of Maruts, the thought-powers and the storm-gods, are her children. Prīṣhṇī is rendered as 'cow of variegated hue'. She is the field for the play of manifestation of life-force, delivering the mental energies within it. Note that (6.66.3)

<sup>1</sup> वपुः नु तत् चिक्वितुषे चिदस्तु (1), समानं नाम धेनु पत्यमानम् (2),  
मर्तेषु अन्यद् दोहसे पीपाय (3), सकृत् शुक्रं ददुहे पृश्निः ऊयः (4)

states that even though Pṛṣhṇi gives birth to Maruts in her womb, the mother of Maruts is also Mahī, the goddess of vast. It is mentioned that when Pṛṣhṇi is extended in infinite spaces of the mid-region, she is also called as Aditi.

There is also the dappled Bull, Pṛṣhṇi-ashva, many hued, in his role of Puruṣha in the variety of manifestation.]

**6.66.2:** They (the Maruts) blaze like kindled fire (Agni) (1). The Maruts increase two-fold or three-fold (2). With dustless and golden (forms) (3), they manifest together with their mights and the virilities of strength (4).<sup>2</sup>

[*sākam*: together; *ṛṣṇaiḥ*: mights;  
*paumsyebhiḥ*: virilities of strength;]

**6.66.3:** They are the sons of the bounteous Rudra (1). They are supported by the midworld (2). It is known that the mother of these mighty powers is (Goddess) Mahī (3). She, (Goddess) Pṛṣhṇi, bore the child in the womb for the benefit of all (4).<sup>3</sup>

[*dādhrviḥ*: the midworld, that which supports (S);  
*subhve*: benefit of all, (S);  
*mīlhusaḥ*: bounteous, (4.5.1)]

**6.66.4:** These Maruts stay within all beings and purify them of their faults (2). Thus they do not have to speed with any vehicle (*ayā*) to reach the human beings (1). When the pure (Maruts) want to shower their adorers with energies (3), then they with their glory, diffuse their energies with their bodies (4).<sup>4</sup>

[*avadyāni*: blames or faults, (6.15.12, 4.4.15); sinful acts (S);  
*niduhre*: to yield the rain (S); *januṣha*: human beings;]

<sup>2</sup> ये अग्रयो न शोशुचत् इधाना (1), द्विः यत् त्रिः मरुतो वावृधन्त (2),  
अरेणवो हिरण्ययास (3), एषां साकं नृम्णैः पौस्वैभिः च भूवन् (4)

<sup>3</sup> रुद्रस्य ये मीळुषः सन्ति पुत्रा (1), यान् चो नु दाधृविः भरध्वै (2),  
विदे हि माता महो मही (3), षा सेत् पृश्निः सुभ्वे गर्भम् आ अधात् (4)

<sup>4</sup> न य ईषन्ते जनुषो अया नु (1), अन्तः सन्तो अवद्यानि पुनानाः (2),  
निः यद् दुहे शुचयो अनु जोषमनु (3), श्रिया तन्वम् उक्षमाणाः (4)

**6.66.5:** You (Maruts) satisfy the desires (*dohase*) of the devotees nearby (*ayā*) (1), who hold in their minds, the name of Maruts, the violent overthrowers of hostiles (2). The generous (human) donor is able to destroy the fierce foes who are mighty (4), and also the thieves who run away (3).<sup>5</sup>

[*avayāsat*: able to destroy (S); *sudānuḥ*: generous donor;  
*mahna*: by their might, (4.2.1, 10.1.5);]

**6.66.6:** The mighty army (*sena*) of the Maruts, which is violent and fierce (1), unites the well-established twin powers, the heaven and earth (2). The self-luminous heaven and earth abide in them (3). Obstructions cannot abide within the mighty Maruts (4).<sup>6</sup>

[*sumeke*: firmly founded, (3.15.5, 3.6.10);  
*rodasī*: Heaven and earth are regarded as feminine, the nourishing mothers; *dhr̥ṣṇu-ṣheṇa*: *dhr̥ṣṇu-sena*: violent army;  
*na a tasthau*: cannot abide; *rokaḥ*: obstructions (S); note that *rokāḥ* in (3.6.7) has different accent marks and means, 'light' (SA)]

**6.66.7:** Your vehicles which have no charioteer, no horses and is impelled by the adorer (2), one free of sin, O Maruts (1). Your vehicle can travel in the perfect paths of the heaven and earth (4). Your car is free of bondages (ropes), can travel in paths where there is no grass and can cross the midworld (3).<sup>7</sup>

[*ajati*: adorer (S); *yāmaḥ*: vehicle;  
*rajaḥ-tūḥ*: can cross the midworld, (6.2.2);]

<sup>5</sup> म॒क्षू न॒ येषु॑ दो॒हसे॑ चि॒त् अ॒या (1), आ नाम॑ धृ॒ष्णु मा॒रुतं॑ द॒धानाः॑ (2),  
न॒ ये स्तौ॒ना अ॒यासौ॑ (3), म॒ह्ना नू॑ चि॒त् सु॒दानुः॑ अ॒वं या॒सत् उ॒ग्रान् (4)

<sup>6</sup> त इ॒दु॒ग्राः श॒र्वसा॑ धृ॒ष्णु-षे॑णा (1), उ॒भे यु॒जन्त॑ रो॒दसी॑ सु॒मेके॑ (2),  
अ॒र्धं स्म ए॒षु रो॒दसी॑ स्व॒शौचिः॑ (3), अ॒ अ॒म॒वत्सु॑ त॒स्थौ न॑ रो॒कः (4)

<sup>7</sup> अ॒ने॒नो वो॑ म॒रुतो॑ या॒मौ अ॒स्तु (1), अ॒न॒श्वः चि॒द् यम् अ॒ज॒ति अ॒र॒थीः (2),  
अ॒न॒व॒सो अ॒न॒भी॒शू रं॒ज॒स्तूः (3), वि॒ रो॒दसी॑ प॒थ्या॑ या॒ति सा॒र्धन् (4)

**6.66.8:** O Maruts, the recoverers of plenitude, the devotee protected by you (2), has no binders and no obstructors (1). (He whom you protect) shall break open the pen (or stall of ray-cows) in the boundary below the heaven (4), and release the ray-cows and the waters (energies) for the (use of) progeny and of the god born as son (3).<sup>8</sup>

[*varta*: binders; *taruta*: obstructors; *toka*, *tanaya*: see (6.1.12)]

**6.66.9:** May you (Agni) bear (3), this variegated praise to the host of the Maruts who are lauded (1). They with self-strength (2), endure the might with the might (4). O Agni, the earth is shaken by the strivers (5).<sup>9</sup>

[*makha*: work, (10.11.6);]

**6.66.10:** The Maruts are resplendent as if illuminators of the yajna-journey (1). They are swift in movement and are like the flame of offering to Agni (2). Worthy of adoration, they are like the heroes who make the enemies tremble (3). Maruts are brilliant from their birth and are invincible (4).<sup>10</sup>

[*juhvo*: flame of offering;]

**6.66.11:** With offerings I worship the children of Rudra (2), the Maruts who carry the shining lances and who make everyone increase (1). The pure thinking of the luminous hosts (3), confronts fiercely (the hostiles) just as the (rain) waters on the mountains (fight for a path) (4).<sup>11</sup>

[*spṛdhaḥ*: confronters, (5.44.7), (1.8.3)].

<sup>8</sup> नास्य व॒र्ता न त॑रुता नु अ॒स्ति (1), मरु॑तो यम् अव॒थ वा॒ज॒सातौ (2),

तो॒के वा गो॒षु तन॑ये यम् अ॒प्सु (3), स ब्र॒जं द॒र्ता पा॒र्ये अध॒ द्योः (4)

<sup>9</sup> प्र चि॒त्रम॑र्कं गृ॒णते तु॒राय॑ मा॒रुता॑य (1), स्व॒र्तव॑से (2), भ॒रध्व॑म् (3),

ये सहा॑सि स॒हसा॑ स॒हन्ते॑ (4), रेज॑ते अ॒ग्ने पृथि॑वी म॒खेभ्यः॑ (5)

<sup>10</sup> त्विषी॑मन्तो अध्व॒रस्ये॑व दि॒द्युत् (1), तृ॒षुच्य॑वसो जुहो न अ॒ग्नेः (2),

अ॒र्चत्र॑यो धुन॒यो न बी॒रा (3), भ्राज॑त् जन्मानो म॒रुतो॑ अधृ॒ष्टाः (4)

<sup>11</sup> तं वृ॒धन्तं॑ मा॒रुतं॑ भ्राज॑दृष्टिं (1), रु॒द्रस्य॑ सूनुं हवसा वि॒वासे॑ (2),

दि॒वः शर्धा॑य शुच॒यो मनी॑षा (3), गि॒रयो॑ न आप॑ उ॒ग्रा अ॑स्पृध्न (4)

## 67. Mitra and Varuṇa

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

- 6.67.1: Greatest among the existing entities  
 6.67.2: Thoughts of wisdom pervades you  
 6.67.3: Called with surrender by utterances  
 6.67.4: Pure in friendship and true  
 6.67.5: All-gods are of one mind  
 6.67.6: Support of aspiration of human beings  
 6.67.7: Wise seer filled with powers  
 6.67.8: Worker established in truth  
 6.67.9: Those who do not nourish their fellow beings  
 6.67.10: Nivid mantrās  
 6.67.11: Dwelling, protected and undecaying  
 [Metre: Triṣṭup (11, 4)]

6.67.1: With the words of hymns, I increase Mitra and Varuṇa (within us) (2), who are the greatest among all the existing beings (*satām*) (1). O controllers (of universe), with your own most powerful arms (4), you two restrain all persons, as if with ropes (3).<sup>1</sup>  
 [sam-yamatu: completely control (all persons) (S);  
 asamā: not equalled by anything else, most powerful]

6.67.2: This thought of wisdom pervades you two (1). O dear ones, our obeisance also approaches you (2); the seat of grass is ready in front (for you) (3). O Mitra and Varuṇa, grant us an inviolate house (4), with your armour-like protections, O great givers (5).<sup>2</sup>  
 [pra str̥ṇīte: pervades (S); chhardiḥ: house, subtle body]

<sup>1</sup> विश्वेषां वः सुतां ज्येष्ठतमा (1), गीर्भिः मित्रावरुणा वावृधध्यै (2),

सं या रश्मेर्व यमतुः (3), यमिष्टा द्वा जनान् असमा बाहुभिः स्वैः (4)

<sup>2</sup> इयं मद् वां प्र स्तृणीते मनीषा (1), उपं प्रिया नमसा (2), बर्हिः अच्छ  
 (3), यन्तं नौ मित्रावरुणौ अधृष्टं छर्दिः (4), यद् वां वरूथ्य सुदान् (5)



**6.67.3:** Come, O Mitra and Varuṇa (1), loved by all, who are called by perfect utterances with prostrations of surrender (2). With your greatness you labour in all ways in persons desiring the inspired knowledge (4), just as a doer of works is engaged in work (to get the desired benefits) (3).<sup>3</sup>

[Line 4: The gods do their work within human beings so that the body is ready to use the knowledge and powers given by the gods.

*yatatha*: labouring, (5.74.2)]

**6.67.4:** (They are) strong as horses, pure in friendship, and true (1), Aditi bore them in her womb (2). Even at their birth, they were most mighty among the mighty (3); they are terrible to the mortal foes (of the gods) (4). (Aditi) bore such (sons) (5).<sup>4</sup>

**6.67.5:** The All-gods, who are of one mind, have placed in you the hero-force (2). They rejoice in your plenitude (1). You have pervaded the wide-spread earth and heaven (3). Your scouts are free from ignorance (*amūrāḥ*) and are unconquered (4).<sup>5</sup>

[*spasha*: scouts, (4.4.3); these are the minor powers associated with a (major) deity such as Mitra or Varuṇa;

*vishvedevāḥ*: the all-gods; *mamhanā*: plenitude]

**6.67.6:** Every day you hold the hero-force (1). You strengthen the summit of heaven as if with a pillar (2). The universal god (Sun) and the firm traveller-star (3), stretch out the earth and heaven (4), being supported by the (aspiration of) human beings (5).<sup>6</sup>

[*upamit*: pillar, (4.5.1); *dhasina*: supporting, (4.3.9);

*atanat*: to stretch out, to form, (8.72.18)]

<sup>3</sup> आ यातं मित्रावरुणा (1), सुशस्ति उप प्रिया नर्मसा हूयमाना (2), सं यौ अंप्रःस्थो अपसैव (3), जनान् श्रुधीयतः चिद् यतथो महित्वा (4)

<sup>4</sup> अश्वा न या वाजिनां पूतबन्धू ऋता (1), यद् गर्भम् अदितिः भरध्वै (2), प्र या महि महान्ता जायमाना (3), घोरा मर्तीय रिपवे (4), नि दीधः (5)

<sup>5</sup> विश्वे यद् वां मंहना मन्दमानाः (1), क्षत्रं देवासो अदधुः सजोषाः (2), परि यद् भूथो रोदसी चिदुर्वी (3), सन्ति स्पशो अदब्धासो अमूराः (4)

<sup>6</sup> ता हि क्षत्रं धारयैथे अनु दून् (1), दंहेथे सानुम् उपमादिव द्योः (2), दृळ्हो नक्षत्र उत विश्वदेवो (3), भूमिम् आतान् द्यां (4), धासिन अयोः (5)

**6.67.7:** When the worshipper along with his associates fill the sacrificial chamber (within us) (2), then you support the wise seer by filling him with the powers like the belly (with food) (1). The youthful (rivers) are not obstructed and they spread the energy wide without becoming dried up (*avāta*) (3).<sup>7</sup>

[*vigra*: *vipra*, the wise person;

*vibharante*: spread; *avāta*: to be dried up;]

**6.67.8:** O true ones (*satya*), when the pilgrim (or worker) is established in the truth (*ṛte*) (2), then this wise person always offers prayers for whatever is needed (1). O (gods) with the light for your food, may the greatness (of giving) be with you (3). May you destroy the sin (*amha*) in the giver of offerings (4).<sup>8</sup>

[*jihvā*: tongue, prayers; *ghṛta*: light; *ā idam*: whatever is needed;]

**6.67.9:** O Mitra Varuṇa, (destroy those forces) who, being contentious, destroy the domains dear to you and which are upheld by youthful powers (2). Also (destroy) the mortals and (elder) gods who are not observant (3), who do not perform yajña properly, even though they work (4), and those who do not nourish (their fellow beings) (5).<sup>9</sup>

[*dhāma*: seat, (3.7.6) and others; domains, (4.5.4);

*na ohasa*: not observant (as in 8.40.11), i.e., not see the faults in themselves and their works.]

**6.67.10:** The wise (Udgātṛ priests) chant the words (1), and other thinkers recite the Nivid mantrās (2). At that time we recite the words of truth (3). Because of your greatness, we do not associate with the other (elder) gods (4).<sup>10</sup>

<sup>7</sup> ता विग्रं धैथे ज॒तरं पु॒ण॒ध्या (1), आ यत् स॒न्न स॒मृ॒तयः पु॒ण॒न्ति (2),  
न मृ॒ष्यन्ते यु॒व॒तयो अ॒वा॒ता वि (3), यत् प॒यो वि॒श्वजि॒न्वा (4), भ॒रन्ते (5)

<sup>8</sup> ता जि॒ह्वा स॒दम् इ॒दं सु॒मे॒धा आ (1), यद् वाँ स॒त्यो अ॒रतिः ऋ॒ते भू॒त् (2),  
तद् वाँ म॒हित्वं घृ॒त-अ॒न्नौ अस्तु (3), यु॒वं दा॒शुषे वि च॒यिष्ट॒म् अ॒हं (4)

<sup>9</sup> प्र यद् वाँ मि॒त्रावरु॒णा (1), स्पर्ध॑न् प्रि॒या धाम॑ यु॒व॒र्धिता मि॒न॒न्ति (2),  
न ये दे॒वास ओ॒हसा॑ न म॒र्ता (3), अ॒य॒ज्ञसा॒चो अ॒प्यो (4), न पु॒त्राः (5)

<sup>10</sup> वि यद् वाचं॑ की॒स्तासो॑ भ॒रन्ते (1), शंस॑न्ति के चि॒त् नि॒विदो॑ म॒न॒ानाः (2),  
आद् वाँ ब्र॒वाम॑ स॒त्यानि॑ उ॒क्था (3), नकिः॑ दे॒वेभिः॑ य॒तथो॑ म॒हित्वा (4)

[*kīstāsa*: wise (S); *vibharante*: chant (S)]

**6.67.11:** It is the truth (*ittha*) that you are the protectors of our dwelling (1). By your coming, these (houses) given by you will be undecaying (2). (In this house) the lauds (*gāvaḥ*) are chanted (3), the yajamāna offers in this house the delight of existence (Soma, *raṇa*) which grants all benefits (*vr̥ṣhaṇam*), which moves straight and which is inviolate (4).<sup>11</sup>

[House is the body of the aspirant.]

## 68. Indra and Varuṇa

Riṣhi: Bharadvājaḥ Bārhaspatyah

**6.68.1:** Yajña moves on its paths

**6.68.2:** Formation of gods

**6.68.3:** Killing Vṛtra and helping the wise

**6.68.4:** Surpass heaven and earth

**6.68.5:** Perfect giver possesses the truth

**6.68.6:** Felicities established by you in us

**6.68.7:** For seekers of wisdom, gods are guardians

**6.68.8:** Crossing the calumnies

**6.68.9:** Varuṇa, wide and with vast thinking

**6.68.10:** Car comes for the manifestation of gods

**6.68.11:** Soma-delight

[Metre: Triṣṭup (11, 4), 1-8, 11; Jagatī (12, 4), 9-10;]

**6.68.1:** The yajña is quickly uplifted (1). It is performed to the gods of one mind seated on the grass, as Manu did (before) (2). The great yajña is set moving on its paths (4), to grant us impulsions and the great happiness, O Indra and Varuṇa (3).<sup>1</sup>

[S regards the word 'yajña' occurring here as referring to Soma. There is no need for such an arbitrary assignment. Yajña is not a mere rite. It is a power; when it is dormant, it needs to be uplifted.

<sup>11</sup> अ॒वोः इ॒त्था वाँ छ॒र्दिषोँ (1), अ॒भिष्टौ यु॒वोः मि॒त्रावरु॑णौ अ॒स्कृ॒धोयु (2),  
अनु॒ यद् गा॒वः स्फु॒रान् (3), ऋ॒जि॒प्यं धृ॒ष्णुं यद् रणे॑ वृ॒षणं यु॒नजन् (4)

<sup>1</sup> श्रु॒ष्टी वाँ य॒ज्ञ उ॒द्यतः (1), स॒जोषा॑ म॒नुष्वद् वृ॒त्तब॑र्हिषो य॒ज॒ध्वै (2),  
आ य इन्द्रा॑वरु॒णौ इ॒षे अ॒द्य म॒हे सु॒मार्य (3), म॒ह आ॒वर्त॑त् (4)

*udyatā*: uplifted, (8.74.3); *varta*: path;

*āvavartati*: set moving on its paths, (5.73.7)]

**6.68.2:** You are most supreme in the formation of gods (1). You are the force of the heroes; you are most potent among all beings (2). You are the most generous among the opulent (3). You have an abundance of strength, (you) kill the Vṛtra-demons by the truth and you are an entire army (4).<sup>2</sup>

[*tujā*: force, (5.17.3); *vṛtratura*: piercing of Vṛtrās;

*devatāta*: in the formation of gods, (6.4.1, 4.6.1);]

**6.68.3:** With blissful lauds which are full of obeisance, adore (1), Indra and Varuṇa, desiring them (2). Among them, one with his mighty Vajra slays Vṛtra (3). The other comes to the help of (or clings to) the wise in their difficulties (4).<sup>3</sup>

[*sisakti*: clings, (1.6.1, 10.5.1);

*shūṣhaiḥ*: by persons, (6.12.4), strength, (6.10.6)]

**6.68.4:** You are increased by the gods and the goddesses (1), and by the All-gods with their own words (or hymns) in the midst of human beings (2). O Indra and Varuṇa, you become pre-eminent among all of them (3). You (surpass also) the wide heaven and earth (4).<sup>4</sup>

[*pra-bhūtam*: pre-eminent;]

**6.68.5:** O Indra and Varuṇa, he who spontaneously gives to you (2), he is the perfect giver, possesses the truth and the riches or felicities (1). With his impulsions the giver crosses over the (difficulties caused by) foes (3). He possesses riches and has wealthy associates (descendents) (4).<sup>5</sup>

<sup>2</sup> ता हि श्रेष्ठा देवताता (1), तुजा शूराणां शविष्ठा ता हि भूतम् (2),  
मघोनां मंहिष्ठा (3), तुविशुष्मं ऋतेन वृत्रतुरा सर्वसेना (4)

<sup>3</sup> ता गृणीहि नमस्येभिः शूषैः सुप्तेभिः (1), इन्द्रावरुणा चक्राना (2),  
वज्रेणान्यः शर्वसा हन्ति वृत्रं (3), सिषंक्ति अन्यो वृजनैषु विप्रः (4)

<sup>4</sup> ग्राश्च यत् नरश्च बावृधन्त (1), विश्वे देवासौ नरां स्वर्गूताः (2),  
प्रैभ्य इन्द्रावरुणा महित्वा (3), द्यौः च पृथिवि भूतम् उर्वी (4)

<sup>5</sup> स इत् सुदानुः स्ववान् क्रतावा (1), इन्द्रा यो वां वरुण दाशति त्मन् (2),  
इषा स द्विषः तरेद् दास्वान् (3), वंसद् रयिं रयिवत्तश्च जनान् (4)

**6.68.6:** O Indra and Varuṇa, may we have only that type of riches (3), which you establish, O gods, in the worshipper engaged in the pilgrim-rite (1). (The riches) should be opulent and wide (2), and destroy the calumnies of the enemies who want to conquer us (4).<sup>6</sup>

[*vanuṣṭah*: those desiring to conquer us, (6.6.6);

*purukṣhum*: wide, (7.5.9); *vasumantam*: opulent, (10.1.8)]

**6.68.7:** O Indra and Varuṇa, to us, the seekers of wisdom, give the riches (2), which are well-protected and whose guardians are the gods (1). The strength (associated with the riches) overcomes the hostiles in battles (3), and it quickly and completely covers the knowledge of the harming foes (*taturih*) (4).<sup>7</sup>

[*pratirate*: covers; *dyumna*: light or knowledge;]

**6.68.8:** O Gods Indra and Varuṇa, who are praised (2), give us the riches (felicities) pertaining to true inspiration (1). Certainly praising the greatness of your might (3), may we cross over all calumnies (as easily as) crossing the waters with a ship (4).<sup>8</sup>

[*saushravasa*: pertaining to true inspiration, (6.1.12); happy riches of inspiration, (6.13.5); *shardha*: might, (1.71.8)]

**6.68.9:** Worship with beloved and luminous hymns the god Varuṇa who is very wide (2), and has vast thinking, he the sovereign (1). He, mighty in the way of works and his own will-power (4), illumines with his pure and undecaying light (5), the wide (earth and heaven) (3).<sup>9</sup>

[*saprathah*: with great wideness, (5.13.4, 8.60.5);

*mahivrata*: mighty in the way of works;]

<sup>6</sup> यं युवं दाशु-अध्वराय देवा रयिं धत्थो (1), वसुमन्तं पुरुक्षुम् (2), अस्मे स इन्द्रावरुणौ अपि ध्यात् (3), प्र यो भनक्ति वनुषाम् अशस्तीः (4)

<sup>7</sup> उत नः सुत्रात्रो देवगोपाः (1), सूरिभ्य इन्द्रावरुणा रयिः ध्यात् (2), येषां शुष्मः पृतनासु साह्वान् (3), प्र सद्यो युष्मा तिरते ततुरिः (4)

<sup>8</sup> नू न इन्द्रावरुणा गृणाना (1), पृङ्क्तं रयिं सौश्रवसाय देवा (2), इत्था गृणन्तो महिनस्य शर्धो (3), अपो न नावा दुरिता तरेम (4)

<sup>9</sup> प्र सम्राजै बृहते मन्म नु (1), प्रियम् अर्च देवाय वरुणाय सप्रथः (2), अयं य उर्वी (3), महिना महिब्रतः क्रत्वा (4), विभाति अजरो न शोचिषा (5)

**6.68.10:** O Indra and Varuṇa, may you drink this pressed Soma (1), which is blissful, you who hold the law of working (2). In the path of yajña for the manifestation of gods, your car (3), comes, so that you may have the drink of blissful Soma (4).<sup>10</sup>

[*svasaram*: blissful, (5.62.2)]

**6.68.11:** O mighty Indra and Varuṇa, may you accept this most sweet and powerful Soma (1). This Soma (*andhaḥ*) is being poured by us (2). May you be seated on the (sacred) grass seat and be blissful (3).<sup>11</sup>

[*ā vṛṣhethām*: accept, annoint yourself, pour into (your mouth), (1.108.3); enjoy (S)]

## 69. Indra and Viṣṇu

Riṣhi: Bharadvāja Bārhaspatyah

**6.69.1:** Rejoice in my work

**6.69.2:** Creators of thought

**6.69.3:** Nourish us with riches of knowledge

**6.69.4:** May you hear our callings

**6.69.5:** Rapture of Soma

**6.69.6:** Establish in us the riches of knowledge

**6.69.7:** You are the doers

**6.69.8:** You have never been conquered

[Metre: Triṣṭup (11, 4)]

**6.69.1:** I implore you (for your grace) by my actions and impulsions (1). O Indra and Viṣṇu, may you rejoice in this work till the end (2). May you establish in me the yajña and the riches of knowledge and strength (3). Lead us across by the paths free of misfortune (4).<sup>1</sup>

[*dhatta*: uphold, establish, (3.10.3, 5.18.2),

*jusheta*: rejoice, (2.10.5),

<sup>10</sup> इन्द्रावरुणा सुतपौ इमं सुतं सोमं पिबतं (1), मयं धृतव्रता (2), युवो रथौ अध्वरं देववीतये (3), प्रति स्वसरम् उप याति पीतये (4)

<sup>11</sup> इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् (1), इदं वाम् अन्धः परिषिक्तम् अस्मे (2), आसद्य अस्मिन् बर्हिषि मादयेथाम् (3)

<sup>1</sup> सं वां कर्मणा समिषा हि नोमि (1), इन्द्राविष्णू अपंसस्पारे अस्य (2), जुषेथा यज्ञं द्रविणं च धत्तम् (3), अरिष्टैः नः पथिभिः पारयन्ता (4)

*draviṇa*: knowledge which is strength (Ānanda-tīrtha), strength associated with wealth (*amara kosha*)]

**6.69.2:** You are the creators of all thoughts (1). O Indra-Viṣṇu, you pervade the *kalasha* having the Soma (2). May the lauds which are articulated manifest (you) (3). May the stoma hymn and the ṛk mantra being sung (increase you) (4).<sup>2</sup>

[Soma: It is the delight of existence.

*kalasha*: In the rite, it is the jar having the juice of the creeper. Esoterically it is the human body-mind complex which carries the Soma as its foundation (See Taittirīya U. (3.6))]

**6.69.3:** O Indra-Viṣṇu, the lords of joy (1), may you please bring here the blissful things (*madānām*) (2). Nourish (*dadhāna*) us with the riches of knowledge (3). May the collection of hymns (*stomāsah*) which are being devoutly articulated by recitation (*ukthaiḥ*) reveal you completely (*sam aṅjantu*) (5). May the thoughts shine revealing you (*sam aṅjantu*) by the actions (4).<sup>3</sup>

[*aṅjantu*: shines revealing, (5.3.2); *aktubhiḥ*: by actions, (1.36.16)]

**6.69.4:** (O Indra-Viṣṇu), destroy the enemies and rejoice together (2). May you be carried (3), by the horses (life-energies) here (1). May you be pleased with all the calls and the thoughts (4). May you hear our speech of mantrās (*brāhmaṇa*) (5).<sup>4</sup>

[*havana*: callings, (5.62.2)]

**6.69.5:** O Indra-Viṣṇu (1), that (*tat*) your (work) is admirable (*panyāyam*) (2). In the rapture of Soma, you have traversed wide (3), you have made the midworld excellent (4). You have widened the worlds so that we may live consciously in the higher realm (5).<sup>5</sup>

<sup>2</sup> या विश्वासां जनिता॒रा म॒तीनाम् (1), इन्द्रा॒विष्णूँ क॒लशा॑ सोम॒धानां॑ (2),  
प्र वां गि॒रः श॒स्यमा॑ना अवन्तु (3), प्र स्तोमा॑सो गी॒यमा॑नासो अ॒र्कैः (4)

<sup>3</sup> इन्द्रा॒विष्णूँ म॒दप॑ती (1), म॒दाना॑म् आ सोमं॑ यातं॒ (2), द्रवि॑णो दधा॒ना (3),  
सं वाम् अ॒ञ्जन्तु अ॒क्तुभिः॑ म॒तीनां॑ (4), सं स्तोमा॑सः श॒स्यमा॑नास उ॒क्थैः (5)

<sup>4</sup> आ वाम॑श्वा॒सो (1), अ॒भिमा॑ति॒षाह॑ इन्द्रा॒विष्णूँ स॒धमा॑दौ (2), वह॑न्तु (3)  
जु॒षेथां॑ वि॒श्वा ह॑व॒ना म॒तीनाम्॑ (4), उप॑ ब्र॒ह्माणि॑ शृ॒णुतं॑ गि॒रौ मे॑ (5)

<sup>5</sup> इन्द्रा॒विष्णूँ (1), तत् प॑न॒याप्यं॑ (2), वां सोम॑स्य म॒द उ॒रु च॑क्र॒माथे॑ (3),  
अ॒कृ॒णुत॑म् अ॒न्तरि॑क्षं व॒रीयो॑ (4), अ॒प्रथ॑तं जी॒वसे॑ नो रजा॑ंसि (5)

[*antarikṣha*: midworld within, *daharākāsha* (Ānanda-tīrtha);  
*variyaḥ*: superior, (10.70.5, 10.70.8)]

**6.69.6:** O Indra-Viṣṇu (1), you, who are the first (*agra*) eaters (*at*) of the delight, are increased in us by the offerings (2). We lavish the oblations with prostration of surrender (3). May you, who release the light, establish in us the riches of knowledge and strength (4). You stay in the *kalasha* which is like an ocean and holds the Soma (5).<sup>6</sup>

[Regarding *kalasha*, see (6.69.2); *ghṛta*: light]

**6.69.7:** O Indra-Viṣṇu, may you drink the sweet Soma (1), and fill your insides with it (and be satisfied) (3). You are the doers and accomplishers of works (2). May you come here (again) for the rapturous Soma (*andhām*) (4). May you listen to our calls soul-thoughts of (mantrās) (5).<sup>7</sup>

[*jaṭhara*: belly; insides; filling the belly: (2.16.2):]

**6.69.8:** O Indra and Viṣṇu (4), you two are victorious (1). You have never been conquered by anyone (2). Among the two of you (*enoh*), either one or the other has never been vanquished (3). With whomsoever you have contended (among) the three thousand (5), you have driven them away to their places (6).<sup>8</sup>

[*tredhā sahasram* (alt.): (you conquer) completely the thousand(*sahasram*) with the threefold (*tredhā*) (victory).]

<sup>6</sup> इन्द्राविष्णू (1), हविषा वावृधाना अग्रं अद्धाना (2), नमसा रातहव्या (3), घृतासुती द्रविणं धत्तमस्मे (4), संमुद्रः स्थः कलशः सोमधानः (5)

<sup>7</sup> इन्द्राविष्णू पिबन्तं मध्वो अस्य सोमस्य (1), दस्त्रा (2), जठरं पृणधाम् (3), आ वाम् अन्धांसि मदिराणि अगमन् (4), उप ब्रह्माणि शृणुतं हवं मे (5)

<sup>8</sup> उभा जिग्यधुः (1), न परा जयेथे (2), न परा जिग्ये कतरः चन एनौः (3), इन्द्रश्च विष्णो (4), यत् अपस्पृधेथां त्रेधा सहस्रं वि (5), तत्-ऐरयेधाम् (6)



## 70. Heaven and Earth

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.70.1: Each is supported separately

6.70.2: They illumine our world

6.70.3: Mortal climbs the steps (in consciousness)

6.70.4: You extend the truth with light

6.70.5: You release the honey and pour it on all

6.70.6: You are our father and mother; nourish us

[Metre: Jagatī (12, 4)]

6.70.1: O Heaven and Earth, by the laws of Varuṇa, each one of you is separately supported (3). You are undecaying and have an abundance of the *retas*-seed (4). You are full of light and join the worlds to the splendour (1). O earth, you are wide, you are spread wide, you have beautiful forms and you give the milk of honey (2).<sup>1</sup>  
[*abhishriyaḥ*: joining splendour, (8.72.13)]

6.70.2: Your flow is not blocked; you being full of bliss, bestow it in many streams (1). You milk to us the clarity of thought (light), (you are) doers of good deeds, pure in your law of workings (2). You, the heaven and earth, illumine our world (3). You pour the seed (*retas*) into man; you are established in man (4).<sup>2</sup>

[*manurhitam*: set in thinking man, (6.16.9 and others);

*shuchivrate*: meaning in line 2 is also in (6.16.24), (8.43.16) etc.

Line 1: flow: rain (or energies) from heaven; and flow of aspiration from devotees on earth]

6.70.3: That mortal who gives (2), by straight movements, O heaven and earth (1), he attains to perfection by the understanding (3). Children (successors) are born to him by the power of the enveloping dharma (4). May you pour on us the many forms associated with your own laws of action (5).<sup>3</sup>

<sup>1</sup> घृतवन्ती भुवन्नानाम् अभिश्रिया (1), उर्वी पृथ्वी मधुदुर्वे सुपेशसा (2),

द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते (3), अजरे भूरिरेतसा (4)

<sup>2</sup> असञ्चन्ती भूरिधारे पर्यस्वती (1), घृतं दुहाते सुकृते शुचिब्रते (2),

राजन्ती अस्य भुवनस्य रोदसी (3), अस्मे रेतः सिञ्चतं यत् मनुर्हितम् (4)

<sup>3</sup> यो वाम् ऋजवे क्रमणाय रोदसी (1), मतो द्वादाश (2), धिषणे स साधति (3),

प्र प्रजाभिः जायते धर्मणस्परि (4), युवोः सिक्ता विषुरूपाणि सव्रता (5)

[*kramaṇāya*: movement (occurs once; related to *vikramaṇeṣhu*, movements, in (1.154.2) (Viṣṇu hymn)]

**6.70.4:** O Heaven and earth, you are surrounded by light (*ghṛta*) (1). You are with the glory and beauty of your light, you extend (the truth with) the light; you give the satisfaction of light (2). You are wide; you spread wide; you are placed in front in the rite chosen by the priest of call (3). The wise persons adore you with bliss in the yajña (within) (4).<sup>4</sup>

[This mantra with 4 words beginning with *ghṛta* clearly indicates that *ghṛta* is 'light' and not ghee.

*prcha*: satisfactions, (5.74.10);

*hotṛvūrye*: that chosen by the priest of call, *hotṛ*; elective sacrifice (1.31.3). *iṣṭāye*: sacrifice, yajña, (10.70.11), (10.115.4) etc.]

**6.70.5:** O Heaven and Earth, may you pour the honey of delight (*madhu*) on all (1). You are the releaser of *madhu*; you milk the *madhu*; *madhu* is your law of action (*vrata*) (2). You uphold our yajña, the felicities and the gods in us (3). (You uphold) in us the great inspired knowledge, the plenitude and the strength of the heroes (4).<sup>5</sup>

[This mantra with 4 words beginning with *madhu* indicates that *madhu* is not the liquid given by honey bee.

*mahishrava*: the great inspired knowledge]

**6.70.6:** O Heaven and earth, nourish us with strength (*ūrje*) (1). You are our father and mother, knowers of all and the performers of excellent work (2). O Heaven and earth, who rejoice together and grant happiness to all (3), fill us with felicities, plenitude and the attainment of the goal (of perfection) (4).<sup>6</sup>

[*sanim*: attainment (of the goal), (5.27.4)]

<sup>4</sup> घृतेन द्यावापृथिवी अभीवृते (1), घृतश्रियां घृतपृचां घृतावृधां (2),  
उर्वा पृथ्वी होतृवर्ये पुरोहिते (3), ते इद् विप्रा ईळते सुममिष्टये (4)

<sup>5</sup> मधु नो द्यावापृथिवी मिमिक्षतां (1), मधुश्रुतां मधुदुधे मधुव्रते (2),  
दधाने यज्ञं द्रविणं च देवता (3), महि श्रवो वाजमस्मे सुवीर्यम् (4)

<sup>6</sup> ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां (1), पिता माता विश्वविदां सुदंससा (2),  
संरराणे रोदसी विश्वशम्भुवा (3), सनिं वाजं रयिमस्मे समिन्वताम् (4)

## 71. Savitar

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.71.1: Pours the light on the work

6.71.2: Supreme manifestation

6.71.3: Unfailing guardian

6.71.4: Pours things of beauty

6.71.5: Speak on our behalf

6.71.6: Charm and beauty (*vāmam*)

[Metre: Jagatī (12, 4), 1-3; Triṣṭup (11, 4), 4-6;]

6.71.1: The God Savitar (1), holds up his golden hands for (spreading) the Soma-delight, he, the strong-in-will (2). The youthful god, perfect in discernment (4), with his arms, pours the light in the work (to be done) (3), in (upholding) the order and law of the worlds (*rajasa*) (5).<sup>1</sup>

[*ut-ayamsta*: hold up, (S); *vidharmaṇi*: in the order and law, (3.2.3)

*makhaḥ*: work, (10.11.6); *savanāya*: Soma-delight;

*pruṣṇavat*: rained, poured, (3.13.4)]

6.71.2: May we become glorious (*shreṣṭha*) by the supreme manifestation of the God Savitar (1), and also by his gifts of riches (2). You support the manifestation of abundance (4), in all the beings with two and four states of consciousness (3).<sup>2</sup>

[*bhūmanā*: abundance, (1.110.2), *niveshane*: support;

*savīmani*: manifestation, (10.36.15, 10.64.7);

*vasunā*: with the riches, (6.3.7);]

6.71.3: O Savitr, with unfailing and auspicious guardians (1), guard today our dwellings (inner and outer) (2). Golden-tongued, protect us in the new happy path (*suvita*) (3). May we be never overpowered by one who expresses evil (4).<sup>3</sup>

<sup>1</sup> उ॒दु ष्य॒ दे॒वः स॒वि॒ता (1), हि॒र॒ण्य॒या बा॒हू अ॒यंस्त॒ सव॑नाय सु॒क्रतुः॒ (2),  
घृ॒तेन॑ पा॒णी अ॒भि प्रु॑ष्णुते म॒खो (3), यु॒वा सु॒दक्षो॑ (4), रज॑सो वि॒धर्म॑णि (5)

<sup>2</sup> दे॒वस्य॑ व॒यं स॒वि॒तुः स॒वीम॑नि श्रेष्ठे॒ स्याम॑ (1), वसु॑नश्च दा॒वनै॑ (2),  
यो वि॒श्वस्य॑ द्वि॒पदो॑ यः चतु॑ष्पदो (3), नि॒वेश॑ने प्र॒सवे॑ चा॒सि भू॑मनः (4)

<sup>3</sup> अ॒द॒ब्धेभिः॑ स॒वितः॑ पा॒युभि॑ष्ट्वं (1), शि॒वेभिः॑ अ॒य परि॑ पाहि नो ग॒र्यम् (2),  
हि॒र॒ण्य॒जिह्वः॑ सु॒वि॒ताय॑ न॒व्यसे॑ रक्षा (3), मा॒कि॒र्नो अ॒घशंस॑ ई॒शत॑ (4)

[Also in TS (1.4.24.1)]

**6.71.4:** May the God Savitṛ, with golden hands, inhabitant (of heaven) (1), rise at the end of every night (ignorance) (2). He is powerful, master of sacrifice, has the tongue of honey (3). May he pour the things of abundant beauty to the giver of sacrifice (4).<sup>4</sup>

[*vāmāni*: beautiful things, (8.103.5)]

**6.71.5:** May Savitṛ with golden hands, one with true front (2), rise us (*ut-ayān*) as if he is the speaker on our behalf (1). From the earth he climbs to the summits of heaven (3). As he climbs along, he delights in (experiencing) something of his giant might (4).<sup>5</sup>

[*supratika*: fair of front, (8.10.3); one with true front, (6.15.10); he: devotee

*abhvam*: an epithet for Agni in (1.140.5), (6.4.3), (2.4.5), indicating his hugeness and great might]

**6.71.6:** O Savitṛ, impel for us the charm and beauty to-day, charm and beauty tomorrow (*shva*) (1), and the charm and beauty, every day for us (2). O God, through this meditation (*dhiyā*), may we have our share of the delight (*vāmathāja*) (4), and the much delight of the abode (3).<sup>6</sup>

[*vāma*: delight or joy of beauty, (SA); happy results of past actions (*karma phala*), according to S; delight of riches like gold (Bhatta Bhaskara);

*sāvīḥ*: impel; *bhūreḥ*: much, (6.13.2, 7.4.6)]

<sup>4</sup> उ॒दु ष्य दे॒वः स॒वि॒ता द॒मू॒ना हि॒र॒ण्य॒पा॒णिः (1), प्र॒ति॒दो॒षम् अ॒स्थात् (2), अ॒यो॒ह॒नुः य॒ज्ञ॒तो म॒न्द्र॒जिह्वा (3), आ दा॒शु॒षे सु॒व॒ति भू॒रि वाम॑म् (4)

<sup>5</sup> उ॒दू अ॒यान् उप॒व॒क्ते॒व (1), बा॒हू हि॒र॒ण्य॒या स॒वि॒ता सु॒प्र॒ती॒का (2), दि॒वो रो॒हा॒सि अ॒रु॒हत् पृ॒थि॒व्या (3), अ॒री॒र॒मत् प॒त॒य॒त् क॒त् चि॒त् अ॒भ्व॑म् (4)

<sup>6</sup> वाम॑म् अ॒द्य स॒वितः॑ वाम॑म् उ॒श्वो (1), दि॒वे॒दि॒वे वाम॑म् अ॒स्मभ्यं॑ सा॒वीः (2), वाम॑स्य॒ हि क्षय॑स्य दे॒व भू॒रैः (3), अ॒या धि॒या वा॑म॒भाजः॑ स्याम (4)

## 72. Indra and Soma

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.72.1: Found the Sun, and svar

6.72.2: Spread the earth wide

6.72.3: You speed the floods

6.72.4: Milk in immature cows

6.72.5: Inspired knowledge

[Metre: Triṣṭup (11, 4)]

6.72.1: O Indra and Soma, you are great by your greatness (1), you have created great beings in the beginning (2). You found the Sun, you found the svar (3); (You) slew all darkness and limitations (4).<sup>1</sup>

[This mantra clearly distinguishes the Sun (*sūrya*) from the *sva*-world]

6.72.2: O Indra and Soma, you have clothed the dawns (with light) (1). You have raised the Sun along with his light (2). You support the heavens with pillars (3). You spread wide the mother earth (4).<sup>2</sup>

[*jyoti*: in RV it always indicates the light of the Spiritual Sun; *ut-nayatha*: raised]

6.72.3: O Indra and Soma, you killed Vṛtra who, as Ahi, encompassed the waters (1). Heaven meditates on your acts (2). You speed the floods of the rivers (3), until they have spread wide the many oceans (4).<sup>3</sup>

[*aṛṇāmsi*: floods; *airayata*: speeds, (8.19.24);

Note here the words, Ahi and Vṛtra, appear together. Just as a snake coils around the victim, Vṛtra in his snake-form Ahi encompasses the waters.]

<sup>1</sup> इन्द्रासोमा महि तद् वाँ महित्वं (1), युवं महानि प्रथमानि चक्रथुः (2), युवं सूर्यं विविदथुः युवं स्वः (3), विश्वा तमांसि अहतं निदध्व (4)

<sup>2</sup> इन्द्रासोमा वासयथ उषासम् (1), उत् सूर्यं नयथो ज्योतिषा सह (2), उप यां स्कम्भथुः स्कम्भनेन (3), अप्रथतं पृथिवीं मातरं वि (4)

<sup>3</sup> इन्द्रासोमौ अहिम् अपः परिष्ठां हथो वृत्रम् (1), अनु वाँ द्यौः अमन्यत (2), प्र अर्णांसि एरयतं नदीनाम् (3), आ समुद्राणि पप्रथुः पुरूणि (4)

**6.72.4:** Within the udders of the immature cows, you have placed (abundantly) (2), the mature (milk), O Indra and Soma (1). You have made all these (immature) cows hold within them this white milk which is wondrous and which was not hidden (3).<sup>4</sup>

[Reference to immature cows and milk is also in (1.62.9), a mantra to Indra;

*āmā*: immature (cows); *asu-jagatīṣhu*: cows (S); *rushat*: milk (S); *apinaddham*: hidden, (10.68.8); *jagrbhathuḥ*: hold within]

**6.72.5:** O dear Indra and Soma (1), you bestow the inspired knowledge which is a passer of barriers, and is accompanied by its successors (2). You have filled the seeing persons with the strengths of heroes (3), which can overcome hostiles in battles, O Fierce deities (4).<sup>5</sup>

[*tarutram*: passer of barriers, (6.1.11)]

### 73. Br̥haspati

**Riṣhi:** Bharadvājaḥ Bārhaspatyaḥ

**6.73.1:** Breaker of mountain

**6.73.2:** Hastens the human beings to the wide world

**6.73.3:** Destroys the enemies with the mantrās

[Metre: Triṣṭup (11, 4)]

[This sūkta and the earlier one shows the unity of the several myths appearing in RV in their symbolism. The release of waters, obstructed by Vṛtra, usually attributed to Indra and the release of the ray-cows attributed to Angirasas are all mentioned together. See the note in (6.44.24).]

<sup>4</sup> इन्द्रासोमा पक्वम् (1), आमासु अन्तः नि गवामिद् दधयुः वक्षणासु (2), जगृभयुः अनपिनद्धम् असु रुशत् चित्रासु जगतीषु अन्तः (3)

<sup>5</sup> इन्द्रासोमा युवम् अङ्ग (1), तरुत्रम् अपत्यसाचं श्रुत्यं रराथे (2), युवं शुष्मं नयं चर्षणिभ्यः सं विव्यथुः (3), पृतनाषाहम् उग्रा (4)

**6.73.1:** He is the breaker of the mountain, the first-born, the possessor of truth (1). Bṛhaspati is the descendant of Angiras, (*āṅgīrasa*) the giver of the oblation (2), the pervader of two worlds, the dweller in the heat and light (*gharma*) of the Sun, he is to us a father (3). He, thunders loud as a Bull in heaven and earth (4).<sup>1</sup>

[Here Bṛhaspati is described as *āṅgīrasa* one born of the Angirasa-power. (10.47.6) mentions Bṛhaspati as an Angirasa-power. Indra is described as becoming Angirasa in (1.100.4) (*angirastama*). If Agni is the supreme Angirasa, the flame from whom the Angirasas are born, Bṛhaspati is the one Angirasa with the seven mouths and the seven words of whom these seers are powers of utterance. (SA)

*ṛtāva: ṛta-vā (padapatha)*: possessor of truth (*ṛta*); occurs 30 times, mainly as an epithet for Agni.

*prathamajā*: first born; this epithet is also used for the demon Vṛtra (Ahi) in (1.32.3,4)]

**6.73.2:** He hastens the human beings towards the wide-world (*u loka*) (1), Bṛhaspati calls the gods (2). He kills the Vṛtra-foes (hostiles), demolishes the various cities (of the hostile forces) (3). He conquers the enemies, overcomes the foes in battles (4).<sup>2</sup>

[*īvate*: hastens, (4.4.6);

*u-loka*: the wide-world, same as *sva*, the Sun-world]

**6.73.3:** This god (3), Bṛhaspati has conquered the treasures (of the enemy) (1), and the great pens with the herds (of light) (2). Intending to recover the energies (waters) of *sva* world (4), he, the irresistible, destroys the enemy (of heaven) with hymns of illumination (*arkaiḥ*) (5).<sup>3</sup>

[*apratīta*: irresistible, (5.32.9)]

<sup>1</sup> यो अद्रिभिर्त् प्रथमजा ऋतावा (1), बृहस्पतिः आङ्गिरसो हविष्मान् (2), द्विबर्ह-ज्मा प्राघर्म सत् पिता न (3), आ रोदसी वृषभो रौरवीति (4)

<sup>2</sup> जनाय चिद् य ईवत उ लोकं (1), बृहस्पतिः देवहूतौ चकार (2), घ्नन् वृत्राणि वि पुरौ दर्दरीति (3), जयन् शत्रूः अमित्रान् पृत्सु साहन् (4)

<sup>3</sup> बृहस्पतिः समजयद् वसूनि (1), महो ब्रजान् गोमतो (2), देव एषः (3), अपः सिषांसन् स्वः अप्रतीतो (4), बृहस्पतिः हन्ति अमित्रम् अकैः (5)

## 74. Soma, Rudra and Healing

Riṣi: Bharadvājaḥ Bārhaspatyaḥ

6.74.1: Ecstasy in all houses

6.74.2: Chase away the evil-spirit in our abode

6.74.3: Establish healing powers in us

6.74.4: Our minds at ease

[Metre: Triṣṭup (11, 4)]

6.74.1: O Soma and Rudra, confirm (in us) the almightiness (of masters) (1). May sacrifices done in every dwelling (body) adequately reach you (2). Establish peace and happiness in us and all beings with two and four states (of consciousness) (4). (Establish) the seven ecstasies in house and house (3).<sup>1</sup>

[*dame*: house, human body;

*asuryam*: almightiness, (5.10.2)]

6.74.2: O Soma and Rudra, you chase away in all directions the evil spirit (1), that has entered our abode (2). Smite the evil force and drive it for away from us (3). May all the bliss from the things of inspired knowledge be with us (4).<sup>2</sup>

[*viṣhūchim*: tending in all directions, (10.79.7);

*amīvā*: evil, (7.8.6), unfriendly power, (3.15.1), pain, (7.1.7)]

6.74.3: O Soma and Rudra, in all our bodies (1), establish the healing powers (2). Loosen and remove (3), the sin we have done that is bound in our bodies (4).<sup>3</sup>

[*dhattam*: establish; *baddham*: bound; *enaḥ*: sin, (3.7.10) etc.]

<sup>1</sup> सोमारुद्रा धारयैथाम् असुर्यं (1), प्र वाम् इष्टयो अरम् अश्रुवन्तु (2),  
दमेदमे सप्त रत्ना (3), दधाना शं नो भूतं द्विपदे शं चतुष्पदे (4)

<sup>2</sup> सोमारुद्रा वि वृहत् विषूचीम् अमीवा (1), या नो गयम् आविवेशं (2),  
आरे बाधेथां निर्ऋतिं पराचैः (3), अस्मे भद्रा सौश्रवसानि सन्तु (4)

<sup>3</sup> सोमारुद्रा युवम् एतानि अस्मे विश्वा तनूषु (1), भेषजानि धत्तम् (2),  
अव स्यतं मुञ्चतं (3), यन्नो अस्ति तनूषु बद्धं कृतम् एनो अस्मत् (4)



**6.74.4:** They are sharp-weaponed, sharp-arrowed, blissful (1). May Soma and Rudra, be gracious (blissful) to us (2). May they release us from the bonds of Varuṇa (3). May we have our minds at ease; may they guard our knowledge (4).<sup>4</sup>

[*sumanasyamāna*: having mind at ease, (10.51.5);

*sushevaḥ*: full of bliss, (3.29.5) etc.]

## 75. Symbolic battles

**Riṣhi:** Pāyuh Bhāradvājaḥ

**6.75.1:** Armour

**6.75.2:** Symbolic bow

**6.75.3:** Embracing

**6.75.4:** Wife and husband

**6.75.5:** Quiver

**6.75.6:** Charioteer

**6.75.7:** Steeds

**6.75.8:** Joy-filled chariot

**6.75.9:** Wide birth and profound

**6.75.10:** Fathers with the word

**6.75.11:** Suparṇa

**6.75.12:** Aditi

**6.75.13:** Whip

**6.75.14:** Knowledge

**6.75.15:** Celestial arrow

**6.75.16:** Charged with the mantra

**6.75.17:** Aditi and Brahmanaspati

**6.75.18:** Soma covers you with immortality

**6.75.19:** Prayer is my best armour

[Metre: *Trīṣṭup* (11, 4), 1-5, 7-9, 11, 14, 18; *Jagatī* (12, 4), 6, 10; *Anuṣṭup* (8, 4), 12-13, 15-16, 19; *Pangktiḥ* (8, 5), 17;]

[All the mantrās in this sūkta appear in the 2 anuvākās of Yajur Veda Taittirīya Samhita, TS (4.6.4) and TS (4.6.6). Clearly bow and arrow appearing in these 17 mantrās are symbolic. We give below some quotes from the Upaniṣhads describing their symbolism.

<sup>4</sup> तिग्मायुधौ तिग्महेती सुशेवौ (1), सोमारुद्रौ इह सु मृळतं नः (2);  
प्र नो मुञ्चतं वरुणस्य पाशाद् (3), गोपायतं नः सुमनस्यमाना (4)

(i) *dhanus* is the body (*sharīra*) and *om* is the arrow, (Maitri U. 6.24).  
 (ii) *Praṇava* (*om*) is the bow and the arrow is *ātma*, *Brahman* is the target; fixing the aim in it without slackness, one penetrates into it, as the arrow penetrates the target. [Mund. (2.2.4)]

(iii) Seize the bow as the great weapon of Upanishad, fix the arrow sharpened by meditation, stretch it (the bow) through the mind directed on the existence of Brahman, and hit the imperishable as the target, (Mund. U. 2.2.3).

For simplicity, we will retain the word 'bow' instead of using 'body' or 'soul', or a similar word. Similarly we will retain the word 'arrow' instead of replacing it by 'mantra' or a similar word.]

**6.75.1:** When the mailed (*varma*) warrior advances in the front of battles (2), his form is like that of a cloud (*jīmūta*) (1). Be victorious with unpierced body (3); let the might of your armour protect you (4).<sup>1</sup>  
 [The armour (or mail) covers the person like a cloud.]

*samada*: battle, (Yāska)]

**6.75.2:** By the bow may we win the Ray-Cows; by the bow (we win) the contests (*ājam*) (1). By the bow may we overcome the fierce-exulting foes (*tivrāḥ*) in the battles (2). The bow discourages (*apakāmam*) the foe (3). By the bow let us win in all the quarters (4).<sup>2</sup>

**6.75.3:** It (bowstring) approaches the ear, (as if) about to speak, (1), (as if) embracing its dear comrade (2), (as if) whispering like a woman (*yoṣha*). This bowstring of the bow is stretched in this battle with its ends tied firmly (4).<sup>3</sup>

[*āganīganti*: approaches; *shingkte*: whispering; *samane*: battle; *jyā*: bowstring; *pārayanti*: tied firmly at its ends]

<sup>1</sup> जीमूतस्येव भवति प्रतीकं (1), यद् वर्मी याति समदामुपस्थे (2),  
 अनाविद्धया तन्वा जय त्वं (3), स त्वा वर्मीणो महिमा पिपर्तु (4)

<sup>2</sup> धन्वना गा धन्वना आजिं जयेम (1), धन्वना तीव्राः समदौ जयेम (2),  
 धनुः शत्रोरपकामं कृणोति (3), धन्वना सर्वाः प्रदिशो जयेम (4)

<sup>3</sup> वक्ष्यन्तीव इत् आ गनीगन्ति कर्णं (1), प्रियं सखायं परिष्वजाना (2),  
 योषेव शिङ्गे वितताधि धन्वन् ज्या इयं समने पारयन्ती (3)

**6.75.4:** Like a devoted wife staying close (to husband) (1), as a mother her child, the bow stays close (to the king) (2). In unison they drive the foes faraway (3). These two (ends of the bow) moving together scatter the foes (4).<sup>4</sup>

[*ārtnī*: (the two ends of a bow) moving;

*samvidāne*: in unison; *apavidhyatām*: drive faraway]

**6.75.5:** (The quiver), father of many (arrows), with his many sons (arrows) (1), whizzes as he goes to battle (2). The quiver, slung on the back, yielding its content (3), does conquer every band and army (4).<sup>5</sup>

[*shishchā*: whizzes]

**6.75.6:** Standing on the chariot he guides his steeds before him (1), wheresoever he, the good charioteer, desires (2). Admire the efficacy of the reins (3), the reins behind obey the intention (of the driver) (4).<sup>6</sup>

**6.75.7:** Loudly the horses neigh raising the dust from their hooves (1), with the cars they show their strength (2). Trampling with their forefeet the enemy (3), they destroy the foe without deviating from their paths (4).<sup>7</sup>

**6.75.8:** That which is carried in the car is adored as the offering (1). Deposited in it is his armour and his weapon (2). Then may we sit in the joy-filled car (3), along with friendly hearts all the days (4).<sup>8</sup>

[*nāma*: surrender; adoration; name;

<sup>4</sup> ते आचरन्ती समनेव योषा (1), मातेव पुत्रं बिभृताम् उपस्थे (2),  
अप शत्रून् विध्यतां संविदाने (3), आर्त्नी इमे विष्फुरन्ती अमित्रान् (4)

<sup>5</sup> बह्वीनां पिता बहुरस्य पुत्रः (1), शिश्वा कृणोति समना अवगत्य (2),  
इषुधिः सङ्काः पृतनाश्च (3), सर्वाः पृष्ठे निनद्धो जयति प्रसूतः (4)

<sup>6</sup> रथे तिष्ठन् नयति वाजिनः पुरो (1), यत्रयत्र कामयते सुषारथिः (2),  
अभीशूनां महिमानं पनायत मनः (3), पश्चादनु यच्छन्ति रश्मयः (4)

<sup>7</sup> तीव्रान् घोषान् कृण्वते वृषपाणयो (1), अश्वा रथैभिः सह वाजयन्तः (2),  
अवक्रामन्तः प्रपदैः अमित्रान् (3), क्षिणन्ति शत्रून् अनपव्ययन्तः (4)

<sup>8</sup> रथवाहनं हविरस्य नाम (1), यत्रायुधं निहितम् अस्य वरम् (2),  
तत्रा रथमुप शग्मं संदेम (3), विश्वाहा वयं सुमनस्यमानाः (4)

*nama*: adoration in (1.65.1)]

**6.75.9:** The fathers who dwell in the sweetness (the world of bliss) found the expanding growth (1). (They are) moving in difficult places, possessed of force, profound (2), with their bright host and their strength of arrows, invincible (3), (They are) heroes in their being, wide overcomers of the banded foes (4).<sup>9</sup>

[The translation given above due to SA (SV, p. 160) reflects the spiritual meaning of the mantra. For S, it is a pedestrian verse dealing with the guards of the car.

*amṛdhrāḥ*: invincible; *urāva*: wide over comers;

*vayodhāḥ*: who found the expanding growth, (6.6.7),

*gabhīram*: profound (4.5.5), (Recall the description of Angirasa seers (fathers) in (10.62.5) as, 'profound in knowledge', *gabhīra-vepasah*]

**6.75.10:** May the fathers who have the divine word which carries the inspired knowledge, who are worthy of Soma, (protect us) (1). May the sinless heaven and earth be auspicious (*shiva*) to us (2). May Pūṣhaṇ, the increaser of the Truth, guard us from misfortune (3). May the (fathers) guard us so that none with the voice of evil may overpower us (4).<sup>10</sup>

[*brahmaṇāsaḥ*: one having soul-thought, one having the inspired knowledge of mantra (*brahma*); *shiva*: auspicious]

**6.75.11:** (The arrow) is robed with the perfect wings; its tooth is the death (1). Tied with knowledge, she flies shot forth (2). Where men run together and also part (from each other) (3). May the arrows accord us protection there (4).<sup>11</sup>

[*vaste*: robed in, (6.4.3); *gobhiḥ*: knowledge; cow-hide (S);

*mṛga*: death (*mṛ*) which moves everywhere (*go*); deer (S);

*suparṇa*: auspicious or perfect wings;]

<sup>9</sup> स्वादु-घंसदः पितरौ वयोधाः (1), कृच्छ्रेभितः शक्तीवन्तो गभीराः (2), चित्रसेना इषुबला अमृध्राः (3), सतोर्वीरा उरवो ब्रातसाहाः (4)

<sup>10</sup> ब्राह्मणासः पितरः सोम्यासः (1), शिवे नो द्यावापृथिवी अनेहसा (2), पूषा नः पातु दुरितात् क्रंतावृधो (3), रक्षा मार्किः नो अघशंस ईशत (4)

<sup>11</sup> सुपर्ण वंस्ते मृगो अस्या दन्तो (1), गोभिः संनद्धा पतति प्रसूता (2), यत्रा नरः सं च वि च द्रवन्ति (3), तत्र अस्मभ्यम् इषवः शर्म यंसन् (4)

6.75.12: Increase us all around in a straight path (1); May our body (be) as of stone (2). May Soma favour us (3), and Aditi grant us peace (4).<sup>12</sup>

6.75.13: It smites their backs (1), it belabours their thighs (2). O Horse-whip, you impel the conscious horses in the battles (3).<sup>13</sup>  
[*prachetas*: conscious thinker (most places)]

6.75.14: Like a snake with its coils, it encircles his arm (1), fending off the friction of the bowstring by means of the covering guard of the fore-arm (2). Knowing the different types of knowledge (3), may the warrior manfully protect the bow on all sides (4).<sup>14</sup>

6.75.15: Adoration to the large celestial arrow (4), originating from Parjanya (3). Its point is anointed with poison (1), its blade is made of iron (2).<sup>15</sup>

[*āla-aktā*: mixed with poison, (S),

Line 3: The arrow (body) grows by the power of Parjanya.]

6.75.16: Being released, fly forward, O mother charged with the mantra (1). Go to our foes and destroy them (2), not one do you spare among the foes (3).<sup>16</sup>

<sup>12</sup> ऋजीते॒ परि॑ वृद्धि॒ नो (1), अश्मा॑ भवतु नस्त॒नूः (2),  
सोमो॒ अधि॑ ब्रवीतु नो (3), अदि॑तिः शर्म॑ यच्छतु (4)

<sup>13</sup> आ ज॑ङ्घन्ति॒ सानु॑ (1), एषां॑ ज॒घनान्॑ उप॒ जिघ्र॑ते (2),  
अश्वा॑जनि॒ प्रचै॑तसो अश्वा॑न् स॒मत्सु॑ चोदय (3)

<sup>14</sup> अहि॑रिब भो॒गैः पर्ये॑ति बाहुं॒ (1), ज्याया॑ हे॒तिं परि॑बाध॒मानः॑ ह॒स्तघ्नो॑ (2),  
विश्वा॑ व॒युनानि॑ वि॒द्वान् (3), पु॒मान् पु॒मांसं॑ परि॑ पातु वि॒श्वतः॑ (4)

<sup>15</sup> आला॑क्ता या रु॒रुशी॑ष्णि (1), अथो॑ यस्या॒ अयो॑ मुख॒म् (2),  
इदं॑ पर्ज॒न्त्य॑ रेतस॒ (3), इष्वै॑ दे॒व्यै वृ॒हत् नमः॑ (4)

<sup>16</sup> अब॑सृष्टा परा॑ पत॒ शर॑व्ये ब्रह्म॑संशिते (1),  
गच्छ॑ अमि॒त्रान् प्र॑ प॒द्यस्व॒ (2), मा अमी॑षां कं च॒न उत् शि॑षः (3)

**6.75.17:** Where arrows fly together (1), like the hair of boys unshorn (2), may Brahmanaspati, may Aditi, grant us happiness (3). May Indra (the slayer of all foes) grant us happiness forever (4).<sup>17</sup>

**6.75.18:** I cover your vital parts with armour (1). May the royal Soma cover you with immortality (2). May Varuṇa widen (3). May the gods rejoice in your victory (4).<sup>18</sup>

**6.75.19:** Whoever, whether an unfriendly person or one known to us, desires to kill us (1), may all the gods destroy him (2). Prayer (or soul-thought) is the best armour for me deep within (*antaram*) (3).<sup>19</sup>

[*araṇa*: that which brings no delight (*raṇa*), a foe;

*niṣṭya*: one seated within or near us, (10.133.5); one close to us;]

<sup>17</sup> यत्र बाणाः संपतन्ति (1), कुमारं विशिखा इव (2),

तत्रा नो ब्रह्मणस्पतिः अदितिः शर्मं यच्छतु (3), विश्वाहा शर्मं यच्छतु (4)

<sup>18</sup> मर्माणि ते वर्मणा छादयामि (1), सोमः त्वा राजा अमृतेन अनु वस्ताम् (2), उरोः वरीयो वरुणस्ते कृणोतु (3), जयन्तं त्वानु देवा मदन्तु (4)

<sup>19</sup> यो नः स्वो अरणो यश्च निष्ठ्यो जिघांसति (1), देवास्तं सर्वे धूर्वन्तु (2), ब्रह्म वर्म मम अन्तरम् (3)

## II. Appendices

1. Anecdote of Bharadvāja
2. References
3. Note on Transliteration
4. Subject Index

### 1. Anecdote of Bharadvāja

Taittirīya Brāhmaṇa (3.10.11.3-6)

bharadvājo ha tribhiḥ āyubhiḥ brahmacharyam uvāsa |  
tam ha jīrṇik staviram shayānam indra upa prajyovācha |  
bharadvāja yatte chaturtham āyuh dadyām |  
kim anena kuryā iti |  
brahmacharyam eva anena chareyam iti hovācha |  
tam ha trīn girirūpānavijñātān iva darshayam chakāra |  
teṣhām hi ekaikasman muṣṭin ādade |  
sa hovācha | bharadvājetya mantrya | veda va ete |  
**anantā vai vedāḥ** | etadvā etaiḥ tribhiḥ āyubhiḥ anvavochathāḥ |  
atha ta itarat ananūktam eva ehīm viddhi |  
ayam vai sarvavidyeti | tasmai ha etam agnim sāvitrām uvācha |  
tam sa viditvā | amṛto bhūtvā | svargam lokam imāya |  
ādityasya sāyujyam | . . . , ya evam veda | [Translation in pp. xvi]

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### 3. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.



**Devanagari Symbol****Examples****Short Vowels**

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

**Long vowels:**

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

**Other vowels:**

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r	comment below

**Consonants:**

क्	k	kick, kite, cut
ग	g	gut, gig, go
च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	t	tub, tiger
ड्	d	deed, dog
त्	t	math, thin
द्ध	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	sh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

**Aspirated Consonants:**

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; t̥h ट; d̥h ड;

ph फ; bh भ; ng ( ङ ) as in sing.

**Special cases**

jñ ( ज्ञ ) is as in ज्ञानम् (jñānam).

ṇ ( ण् ) is with the tongue in the upper palate.

sha ( श ) is something between sa and śha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ ( ऋ ) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the saṃskṛt *visarga* symbol: pronounced with exhalation.

For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol 'ः'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ'; Example:

māsmṛtāt माऽमृतात् = मा + अमृतात्

**3. Subject Index**

We list separately the epithets addressed to each deity such as Agni, Indra etc. Then we give the references to other information. We reference each item by the mantra triplet where it occurs.

**Agni,**

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 6.7.5  
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 6.73.3  
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no one like you, 6.30.4  
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Bangalore

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**US \$. 15**

ISBN 81-7994-057-8